Library of The Theological Seminary

PRINCETON · NEW JERSEY

PRESENTED BY

Thomas Powers, Esq.
6.19.78

BX 6075 .A1 1874
Reformed Episcopal Church.
The book of common prayer of
the Reformed Episcopal

THEOLOGICAL

THE

BOOK

OF

COMMON PRAYER

OF THE

Reformed Episcopal Church.

ADOPTED, AND SET FORTH FOR USE, BY THE SECOND GENERAL COUNCIL OF THE SAID CHURCH, HELD IN THE CITY OF NEW YORK, IN THE MONTH OF MAY, 1874.

PHILADELPHIA:
JAMES A. MOORE, 1220 & 1222 SANSOM STREET.
1874.

CERTIFICATE.

THIS Book of Common Prayer having been adopted and set forth by the Second General Council of the *Reformed Episcopal Church*, the undersigned were appointed a Committee to superintend the publication thereof, "with power to make corrections in grammar, orthography, and punctuation." Agreeably to the order of the General Council, it is now published by the Committee as THE BOOK OF COMMON PRAYER OF THE REFORMED EPISCOPAL CHURCH.

B. B. LEACOCK,
MARSHALL B. SMITH,
THOMAS H. POWERS,
HERBERT B. TURNER.

Philadelphia, July, 1874.

Entered, according to Act of Congress, in the year 1874, by
THOMAS H. POWERS,
in the Office of the Librarian of Congress, at Washington.

CONTENTS.

	PAGE
Certificate,	ii
The Preface,	v
Declaration of Principles of the Reformed Episcopal Church,	x
Table of Lessons of Holy Scripture, that may be read at Morning and Evening Prayer throughout the year,	xi
The Calendar,	xiv
Canon on the Use of this Book of Common Prayer,	xvi
The Order for Morning Prayer,	1
The Litany, or General Supplication, which may be used at Morning Service, and at other times, as the Minister shall think fit,	18
The Order for Evening Prayer,	28
An Alternate Order of Evening Prayer,	44
Special Prayers and Thanksgivings, for use before the two final Prayers of Morning and Evening Service,	53
The Order for the Administration of the Lord's Supper, or the Holy Communion,	76

CONTENTS.

PAGE

The Collects, Epistles, and Gospels for use throughout the year, ... 100
The Psalter: Selected from the Psalms of David, . 296
Selections of Psalms, for use instead of the Psalms for the Day, at the Discretion of the Minister, . 445
Special Portions of the Psalter, for use at Morning and Evening Prayer, on Christmas-Day, Easter-Day, etc., ... 480
Special Anthems, that may be used at Morning Prayer instead of the *Venite Exultemus*, . 489
The Order for the Administration of Baptism to Infants, ... 496
The Order for the Administration of Baptism to Adults, ... 502
The Order of Confirmation, ... 512
The Form of Solemnization of Matrimony, . . 517
The Order for the Burial of the Dead, . . 522
The Form of Ordaining Deacons, . . . 536
The Form of Ordaining Presbyters, . . . 544
The Form of Consecrating a Bishop, . . 560
The Form for the Public Reception of Presbyters, . 572
The Form for the Installation of Pastors, . . 575
The Form for the Consecration or Dedication of a Church, or Chapel, ... 581

PRESENTED BY
PRINCETON
REC. JUN 1881
THEOLOGICAL
SEMINARY

THE PREFACE.

"IT is a most invaluable part of that blessed '*liberty wherewith* CHRIST *hath made us free*'—that, in his worship, different *forms* and *usages* may without offence be allowed, provided the *substance of the faith* be kept entire; and that, in every Church, what cannot be clearly determined to belong to *doctrine* must be referred to *discipline;* and, therefore, by common consent and authority may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people, 'according to the various exigencies of times and occasions.'"*

The *Church of England*, and the *Protestant Episcopal Church in the United States of America*, in the Prefaces to their respective Books of Common Prayer, have

* The quotations in this Preface are from the Preface to the "Prayer Book of 1785."

declared "the necessity and expediency of occasional alterations and amendments" in Forms of Public Worship; indeed, upon the principles they have laid down, "it cannot but be supposed that further alterations would in time be found expedient." By the *Church of England*, "the Liturgy, in sundry particulars, hath been reviewed, altered and amended about *eight* different times, from its first publication, according to act of parliament in 1594; and its last review was in 1661, as it now stands, according to the *Act of Uniformity*." By the *Protestant Episcopal Church in the United States of America*, the Book of Common Prayer has been twice revised; in 1785, when the "Proposed Book" was adopted in Convention,* and sent to England as a basis for securing the Episcopate;† and in 1789, when the present Book of that Church was adopted and set forth for use.

On the 13th of September, 1689, "a commission for a further review of the

* See Journal of Convention, 1785.

† See Journal of Conventions, 1785 and 1786.

Liturgy and Canons, etc., was issued out to a number of bishops and other divines; 'than whom (it hath been truly acknowledged) the Church of England was never, at any one time, blessed with either wiser or better, since it was a Church.' "

The chief matters proposed for a review at that time, will be found in the Preface to the "Prayer Book of 1785." "Matters were well considered, freely and calmly debated; and all was digested into *one entire correction* of everything that seemed liable to any just objection. But this great and good work miscarried at that time;" and the *Protestant Episcopal Church* having, in 1789, retreated from the position taken by the Convention of 1785, the Prayer Books of the two Churches remain substantially unrevised.

When, however, in the course of Divine Providence, a way was opened for a revision of the Liturgy and Offices, that should more fully harmonize them with the clear teachings of the Word of God, as enunciated by the Protestant Reformers, THE REFORMED EPISCOPAL CHURCH

"could not but, with gratitude to God, embrace the happy occasion which was offered to them, (uninfluenced and unrestrained by any worldly authority whatsoever,)" to establish such alterations and amendments therein as they deemed necessary and expedient.

It seems unnecessary to enumerate all the different alterations and amendments, among which will be found most of those sanctioned by "the *great divines* of 1689." They will readily appear, and the reason of them also, upon a comparison of this Book with that of the *Church of England;* with the "Prayer Book of 1785," upon which this revision is chiefly based; and with the present Book of the *Protestant Episcopal Church in the United States of America*, ratified in 1789.

The principles on which this revision has been conducted, are set forth in the "DECLARATION OF PRINCIPLES *of the Reformed Episcopal Church*," adopted December 2d, 1873. It is hoped that this Book, as now set forth for use, will be received by every "member of our Church

and every sincere Christian, with a meek, candid, and charitable frame of mind, without prejudice or prepossessions; seriously considering what *Christianity* is, and what the truths of the Gospel are; and earnestly beseeching Almighty God to accompany with his blessing every endeavor for promulgating them to mankind in the clearest, plainest, most affecting, and majestic manner, for the sake of Jesus Christ, our blessed Lord and Saviour."

LIBRARY OF
PRINCETON
THEOLOGICAL
SEMINARY.

DECLARATION OF PRINCIPLES

OF THE

REFORMED EPISCOPAL CHURCH.

Adopted December 2d, 1873.

I.

The Reformed Episcopal Church, holding "the faith once delivered unto the saints," declares its belief in the Holy Scriptures of the Old and New Testaments as the Word of God, and the sole Rule of Faith and Practice; in the Creed "commonly called the Apostles' Creed;" in the Divine institution of the Sacraments of Baptism and the Lord's Supper; and in the doctrines of grace substantially as they are set forth in the Thirty-nine Articles of Religion.

II.

This Church recognizes and adheres to Episcopacy, not as of divine right, but as a very ancient and desirable form of church polity.

III.

This Church, retaining a Liturgy which shall not be imperative or repressive of freedom in prayer, accepts the Book of Common Prayer, as it was revised, proposed, and recommended for use by the General Convention of the Protestant Episcopal Church, A. D. 1785, reserving full liberty to alter, abridge, enlarge, and amend the same, as may seem most conducive to the edification of the people, "provided that the substance of the faith be kept entire."

IV.

This Church condemns and rejects the following erroneous and strange doctrines as contrary to God's Word;

First, That the Church of Christ exists only in one order or form of ecclesiastical polity:

Second, That Christian ministers are "priests" in another sense than that in which all believers are "a royal priesthood:"

Third, That the Lord's Table is an altar on which the oblation of the Body and Blood of Christ is offered anew to the Father:

Fourth, That the Presence of Christ in the Lord's Supper is a presence in the elements of Bread and Wine:

Fifth, That Regeneration is inseparably connected with Baptism.

ARTICLES OF RELIGION,

AS ADOPTED BY THE GENERAL COUNCIL OF THE REFORMED EPISCOPAL CHURCH, ON THE EIGHTEENTH DAY OF MAY, IN THE YEAR OF OUR LORD ONE THOUSAND EIGHT HUNDRED AND SEVENTY-FIVE.

[Extract from the Minutes of the Third General Council of the Reformed Episcopal Church, held at Chicago, May 18th, 1875] :—

WHEREAS, This Church has, in its Declaration of Principles, proclaimed its belief in the doctrines of grace substantially as they were set forth in the Thirty-nine Articles; therefore,

Resolved, As the sense of this Council, that the Articles reported by the Committee on Doctrine and Worship, and accepted at this Council, be and are hereby adopted, as containing substantially the great truths known as the "Doctrines of Grace."

Resolved, That the foregoing preamble and resolution be printed as a prefatory note to the Articles of Religion.

ARTICLE I. *Of the Holy Trinity.*

THERE is but one living and true God, who is a spirit, everlasting; of infi-

mite power, wisdom and goodness; the maker and preserver of all things, both visible and invisible. And in unity of this Godhead, there be three persons, of one substance, power and eternity; the Father, the Son and the Holy Ghost.

ART. II. *Of the Word, or Son of God, which was made very man.*

THE Son, who is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man; who truly suffered, was crucified, dead and buried, to satisfy Divine justice, and to reconcile us to his Father, and to be a sacrifice, not only for original sin, but also for actual sins of men.

ART. III. *Of the Resurrection of Christ, and His Second Coming.*

CHRIST did truly rise from death, and took again his body, with flesh, bones, and all things appertaining to the perfec-

tion of man's nature, wherewith he ascended into heaven, and there sitteth, our High Priest and Advocate, at the right hand of the Father, whence he will return to judge the world in righteousness. This Second Coming is the blessed hope of the Church. The heavens have received him, till the times of the restitution of all things. To those who look for him he shall appear a second time without sin unto salvation. Then shall he change the body of our humiliation that it may be fashioned like unto his glorious body. He will take to himself his great power, and shall reign till he have put all enemies under his feet.

Art. IV. *Of the Holy Ghost.*

THE Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

It is the work of the Holy Ghost to reprove and convince the world of sin, and of righteousness, and of judgment; to take of the things of Christ and show them to men; to regenerate—making men willing, leading them to faith in Christ, and forming Christ in them the hope of glory; to strengthen them with might in their inner man, that Christ may

dwell in their hearts by faith; and to secure in them that walking in the ways of God which is called the Fruit of the Spirit. The true Church is thus called out of the world, and is builded together for an habitation of God, through the Spirit.

Art. V. *Of the Sufficiency of the Holy Scriptures for Salvation.*

ALL Scripture is given by inspiration of God. Holy men of God spake as they were moved by the Holy Ghost: Holy Scripture is therefore the Word of God; not only does it contain the Oracles of God, but it is itself the very Oracles of God. And hence it containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand the canonical books of the Old and New Testament, viz.:—

Of the Old Testament:

Genesis,
Exodus,
Leviticus,
Numbers,
Deuteronomy,
Joshua,
Judges,
Ruth,
The First Book of Samuel,
The Second Book of Samuel,

The First Book of Kings,
The Second Book of Kings,
The 1st Book of Chronicles,
The 2d Book of Chronicles,
The Book of Ezra,
The Book of Nehemiah,
The Book of Esther,
The Book of Job,
The Psalms,
The Proverbs,
Ecclesiastes,
Song of Solomon,
Isaiah,
Jeremiah,
Lamentations of Jeremiah,
Ezekiel,
Daniel,
Hosea,
Joel,
Amos,
Obadiah,
Jonah,
Micah,
Nahum,
Habakkuk,
Zephaniah,
Haggai,
Zechariah,
Malachi.

Of the New Testament:

Matthew,
Mark,
Luke,
John,
Acts of the Apostles,
Romans,
1st Corinthians,
2d Corinthians,
Galatians,
Ephesians,
Philippians,
Colossians,
1st Thessalonians,
2d Thessalonians,
1st Timothy,
2d Timothy,
Titus,
Philemon
Hebrews,
James,
1st Peter,
2d Peter,
1st John,
2d John,
3d John,
Jude,
The Revelation.

The Book commonly called "The Apocrypha" is not a portion of God's Word, and is not therefore to be read in churches, nor to be used in establishing any doctrine.

ART. VI. *Of the Old Testament.*

THE Old Testament is not contrary to the New: for both in the Old and

New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises; and although the Law given from God by Moses, as touching Ceremonies and Rites, does not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, as a rule of right living, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

Art. VII. *Of Original or Birth-sin.*

ORIGINAL sin standeth not in the following of Adam, as the Pelagians do vainly talk; but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is wholly gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's condemnation. Men are, as the Apostle speaks, "by nature the children of wrath." And this infection of nature doth remain, yea,

in them that are regenerated. And although there is no condemnation for them that are in Christ Jesus, yet the Apostle doth confess, that concupiscence or lust in such hath of itself the nature of sin.

ART. VIII. *Of Man's Condition by Nature.*

THE condition of man after the fall of Adam, is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ first inclining us, that we may have a good will, and working with us, when we have that good will.

ART. IX. *Of Works before Justification.*

WORKS commonly called good before the grace of Christ and the inspiration of his Spirit, have not the nature of obedience to God, forasmuch as they spring not of Faith in Jesus Christ, neither do they make men meet to deserve, or to receive grace.

ART. X. *Of Regeneration, or the New Birth.*

REGENERATION is the creative act of the Holy Ghost, whereby he imparts to the soul a new spiritual life.

And whosoever believeth in Christ is born again, for, saith the Scripture, "ye are all the children of God by faith in Christ Jesus."

Art. XI. *Of Faith.*

THE faith which brings justification is simply the reliance or dependence on Christ which accepts him as the sacrifice for our sins, and as our righteousness.

We may thus rely on Christ, either tremblingly or confidingly; but in either case it is saving faith. If, though tremblingly, we rely on him in his obedience for us unto death, instantly we come into union with him, and are justified. If, however, we confidingly rely on him, then have we the comfort of our justification. Simply by faith in Christ are we justified and saved.

Art. XII. *Of the Justification of Man.*

WE are pardoned and accounted righteous before God, only for the Merit of our Lord and Saviour Jesus Christ, by Faith; and not for our own Works or Deservings. He who knew no sin was made sin for us, that we might be made the righteousness of God in him. He

bare our sins in his own body. It pleased our heavenly Father, of his infinite mercy, without any our desert or deserving, to provide for us the most precious sacrifice of Christ, whereby our ransom might be fully paid, the law fulfilled, and his justice fully satisfied. So that Christ is himself the righteousness of all them that truly do believe in him. He for them paid their ransom, by his death. He for them fulfilled the law, in his life. So that now in him, and by him, every true Christian man may be called a fulfiller of the law. Wherefore, that we are justified by Faith only, is a most wholesome doctrine, and very full of comfort.

Art. XIII. *Of Repentance.*

THE Repentance required by Scripture, is a change of mind toward God, and is the effect of the conviction of sin, wrought by the Holy Ghost.

The unconverted man may have a sense of remorse, or of shame and self-reproach, and yet he may have neither a change of mind toward God, nor any true sorrow; but when he accepts Christ as his Saviour, therein he manifests a change of mind, and is in possession of repentance unto life. The sinner comes to Christ

through no labored process of repenting and sorrowing; but he comes to Christ and repentance both at once, by means of simply believing. And ever afterwards his repentance is deep and genuine in proportion as his faith is simple and childlike.

Art. XIV. *Of the Sonship of Believers.*

BELIEVERS in Christ are born of God, through the regenerating power of his Spirit, and are partakers of the Divine nature; for if "that which is born of the flesh is flesh," so "that which is born of the Spirit is spirit."

And all who are thus born of God are sons of God, and joint heirs with Christ; and therefore, without distinction of name, brethren with Christ and with one another.

Art. XV. *Of Good Works.*

GOOD Works, which are the Fruits of Faith, and follow after Justification, are pleasing and acceptable to God in Christ, and do spring out, necessarily, of a true and lively Faith; insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit. They who truly believe will seek to do the will of God, and they who do not

thus seek are not to be accounted true believers.

Art. XVI. *Of Works of Supererogation.*

VOLUNTARY Works, besides, over and above God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: Whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

Art. XVII. *Salvation only in Christ.*

HOLY Scripture doth set out unto us the name of Jesus Christ only, whereby men must be saved. His was a finished work and completely sufficient. Without any merit or deserving on our part he has secured to believers in him pardon, acceptance, sonship, sanctification, redemption and eternal glory. Those who believe in him are in him complete. They are even now justified and have a present salvation; though they may not at all times have the sense of its possession.

Art. XVIII. *Of Election, Predestination and Free Will.*

WHILE the Scriptures distinctly set forth the election, predestination and calling of the people of God unto eternal life, as Christ saith: "All that the Father giveth me shall come to me;" they no less positively affirm man's free agency and responsibility, and that salvation is freely offered to all through Christ.

This Church, accordingly, simply affirms these doctrines as the Word of God sets them forth, and submits them to the individual judgment of its members, as taught by the Holy Spirit; strictly charging them that God commandeth all men everywhere to repent, and that we can be saved only by faith in Jesus Christ.

Art. XIX. *Of Sin after Conversion.*

THE grant of repentance is not to be denied to such as fall into sin after conversion: that is to say, after, by the quickening into life by the Holy Ghost, they have turned to God by faith in Christ, and have been brought into that change of mind which is repentance unto life. For after we have received the Holy Ghost we may, through unbelief, carelessness, and worldliness, fall into sin,

and by the grace of God we may arise again, and amend our lives; but every such fall is a grievous dishonor to our Lord, and a sore injury to ourselves.

Art. XX. *Of Christ alone, without Sin.*

CHRIST, in the truth of our nature, was made like unto us in all things, sin only excepted, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself, made *once forever*, should take away the sin of the world; and sin (as St. John saith) was not in him. But all we the rest, although born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

Art. XXI. *Of the Church.*

THE souls dispersed in all the world, who adhere to Christ by faith, who are partakers of the Holy Ghost, and worship the Father in spirit and in truth, are the body of Christ, the house of God, the flock of the Good Shepherd—the holy, universal Christian Church.

A visible Church of Christ is a congregation of believers in which the pure Word of God is preached, and Baptism

and the Lord's Supper are duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same. And those things are to be considered requisite which the Lord himself did, he himself commanded, and his apostles confirmed.

As the Church of Jerusalem, Alexandria, Antioch and Rome, have erred: so also others have erred and may err, not only in their living and manner of Ceremonies, but also in matters of Faith.

Art. XXII. *Of the Authority of a Church.*

A CHURCH hath power to decree Ceremonies, and to establish forms of worship, and laws for the government and discipline of its members, and to declare its own faith; yet it is not lawful for any Church to ordain or decide anything that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. And as the Church ought not to decree anything against the same, so besides the same ought it not to enforce anything to be believed for necessity of salvation. The Nicene Creed, as set forth in the Prayer-book of this Church, and that which is commonly called the Apostles'

Creed, ought to be received and believed; for they may be proved by Holy Scripture.

Art. XXIII. *Of the Authority of General Councils.*

GENERAL Councils (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God), may err, and sometimes have erred, not only in worldly matters, but also in things pertaining to God. Wherefore things ordained by them as necessary to salvation are not binding, as such, on a Christian man's conscience, unless it may be proved that they be taken out of holy Scripture. No law or authority can override individual responsibility, and therefore the right of private judgment: For the individual Christian, as Christ distinctly affirms, is to be judged by the Word. The only Rule of Faith is God's Word written.

Art. XXIV. *Of Ministering in the Congregation.*

THOSE who take upon themselves the office of public preaching, or ministering the ordinances in the congregation,

should be lawfully called thereunto, and sent to execute the same. And those we ought to judge lawfully called and sent, which be moved to this work by the Holy Ghost, and are duly accredited by the Lord's People.

That doctrine of "Apostolic Succession," by which it is taught that the ministry of the Christian Church must be derived through a series of uninterrupted ordinations, whether by tactual succession or otherwise, and that without the same there can be no valid ministry, no Christian Church, and no due ministration of Baptism and the Lord's Supper, is wholly rejected as unscriptural, and productive of great mischief.

This Church values its historic ministry, but recognizes and honors as equally valid the ministry of other Churches, even as God the Holy Ghost has accompanied their work with demonstration and power.

Art. XXV. *Of the Sacraments.*

BY the word Sacrament this Church is to be understood as meaning only a symbol or sign divinely appointed.

Our Lord Jesus Christ hath knit together his people in a visible company by sacraments, most few in number, most easy to

be kept, most excellent in signification, viz.: Baptism and the Lord's Supper.

Those five so-called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the apostles, partly are states of life allowed by the Scriptures; but yet have not like nature of sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

And in such only as worthily receive Baptism and the Lord's Supper are they of spiritual benefit, and yet not that of the work wrought (ex opere operato), as some men speak. Which word, as it is strange and unknown to holy Scripture, so it gendereth no godly, but a very superstitious sense. In such as receive them rightly, faith is confirmed and grace increased by virtue of prayer to God. But they that receive them unworthily, purchase to themselves judgment, as St. Paul saith; while it is equally true that none, however conscious of unworthiness, are debarred from receiving them, if they are trusting in the Lord Jesus Christ alone for salvation.

Art. XXVI. *Of Baptism.*

BAPTISM represents the death of believers with Christ, and their rising with Him to newness of life. It is a sign of profession, whereby they publicly declare their faith in Him. It is intended as a sign of regeneration or new birth. They that are baptized are grafted into the visible Church: the promises of the forgiveness of sin and of adoption to be the sons of God by the Holy Ghost, are visibly set forth. The baptism of young children is retained in this Church, as agreeable to ancient usage and not Contrary to Holy Writ.

Art. XXVII. *Of the Lord's Supper.*

THE Supper of the Lord is a memorial of our Redemption by Christ's death, for thereby we do show forth the Lord's death till he come. It is also a symbol of the soul's feeding upon Christ. And it is a sign of the communion that we should have with one another.

Transubstantiation (or the change of the substance of bread and wine into the very body and blood of Christ) in the Supper of the Lord, cannot be proved by Holy Writ, is repugnant to the plain words

of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many and idolatrous superstitions.

Consubstantiation (or the doctrine that Christ is veiled under the unchanged bread and wine, and that his very body and blood are present therein and separate the one from the other) is utterly without warrant of Scripture, is contradictory of the fact that Christ, being raised, dieth no more, and is productive equally with transubstantiation, of idolatrous errors and practices.

We feed on Christ only through his word, and only by faith and prayer; and we feed on him, whether at our private devotions, or in our meditations, or on any occasion of public worship, or in the memorial symbolism of the Supper.

The elements of the Lord's Supper were not by Christ's ordinance designed to be reserved, carried about, lifted up, or worshipped.

Art. XXVIII. *Of both Kinds.*

THE Cup of the Lord is not to be denied to any of his people, for both the bread and the wine, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

Art. XXIX. *Of Unworthy Persons Ministering in the Congregation.*

ALTHOUGH in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of the word and ordinances: yet, forasmuch as they do not the same in their own name, but in Christ's, the believer is not deprived of the benefits of God's ordinances; because, though they be ministered by evil men, yet are they Christ's institution, and set forth his promise.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences: and finally, being found guilty, by just judgment, be deposed.

Art. XXX. *Of the one Oblation of Christ finished upon the Cross.*

THE Offering of Christ once made is that perfect redemption, propitiation and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. And as there is only this one sacrifice in the Christian Church, once made, never to be repeated, so there is

but the one Priest, even Jesus Christ, the Apostle and High Priest of our profession. Wherefore the sacrifices of Masses, in the which it is commonly said that the Priest offers Christ for the quick and the dead, for the remission of pain or guilt, or any representations of the Lord's Supper as a sacrifice, are blasphemous fables and dangerous deceits.

Art. XXXI. *Of Certain Erroneous Doctrines and Practices.*

THE Romish doctrines concerning purgatory, penance, and satisfaction, have no support from the word of God, and are, besides, contradictory of the completeness and sufficiency of the redemption in Christ Jesus, of justification by faith, and of the sanctifying efficacy of God the Holy Ghost. Praying for the dead is man's tradition, vainly invented, and is in violation of the express warnings of Almighty God to the careless and unconverted. The adoration of relics and images, and the invocation of saints, besides that they are grounded upon no warranty of Scripture, are idolatrous practices, dishonoring to God, and compromising the mediatorship of Christ. It is also repugnant to the word of God, to have public prayer in the Church, or

to minister the ordinances, in a tongue not understood by the people.

ART. XXXII. *Of Confession and Absolution.*

PRIVATE confession of sins to a priest, commonly known as Auricular Confession, has no foundation in the word of God, and is a human invention. It makes the professed penitent a slave to mere human authority, entangles him in endless scruples and perplexities, and opens the way to many immoralities.

If one sin against his fellow-man, the Scripture requires him to make confession to the offended party; and so, if one sin and bring scandal upon the Christian Society of which he is a member. And Christians may often, with manifest profit, confess to one another their sins against God, with a view solely to instruction, correction, guidance, and encouragement in righteousness. But in any and every case confession is still to be made to God; for all sins are committed against him, as well such as offend our fellow-man, as those that offend him alone.

Priestly absolution is a blasphemous usurpation of the sole prerogative of God. None can forgive sins as against God but God alone.

The blood of Jesus Christ only can cleanse us from our sins, and always we obtain forgiveness directly from God, whenever by faith in that blood we approach him with our confessions and prayers.

Art. XXXIII. *Of the Marriage of Ministers.*

CHRISTIAN Ministers are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christian men, to marry at their own discretion.

Art. XXXIV. *Of the Power of the Civil Authority.*

THE power of the civil magistrate extendeth to all men, as well Ministers as people, in all things temporal; but hath no authority in things purely spiritual. And we hold it to be the duty of all men who are professors of the Gospel, to pay respectful obedience to the civil authority, regularly and legitimately constituted.

Art. XXXV. *Of Christian Men's Goods.*

THE riches and goods of Christian men are not common, but their own, to be

controlled and used according to their Christian judgment. Every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability; and as a steward of God, he should use his means and influence in promoting the cause of truth and righteousness, to the glory of God.

I hereby certify that the above is a true Copy of the Articles of Religion of the Reformed Episcopal Church, adopted in General Council, at Chicago, Illinois, May, 1875.

HERBERT B. TURNER, *Secretary.*

May 25th, 1875.

TABLE OF LESSONS OF HOLY SCRIPTURE.

THAT MAY BE READ AT MORNING AND EVENING PRAYER THROUGHOUT THE YEAR.

SUNDAYS AND *Other Days.*	MORNING.		EVENING.	
	FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
Advent Sunday.	Isaiah 11	Matt. 24: 23 etc.	Isaiah 2: 10, etc.	2 Peter 1
2 *S. in Adv.*	Jer. 23: 1-8	Mark 13: 24 etc.	Is. 65: 17, etc.	1 Thess. 4: 13 etc.
3	32: 36-42	Acts 3: 12 etc.	Jer. 33: 4-18	Rom. 11: 11 etc.
4	Dan. 2: 36-45	Matt. 25: 1-13	Mal. 4	2 Thes. 1
Christmas.	Is. 9: 1-8	Luke 2: 1-14	Is. 7: 10-16	Gal. 4: 1-7
1 *S. af. Ch.*	35	2: 21-40	Micah 5: 2-8	Heb. 1
2	40: 1-11	Matt. 1: 18 etc.	Is. 42: 1-16	Rom. 2
Epiphany.	60	Matt. 2: 1-11	49: 5-12	Acts 10: 24, etc.
1 *S. af. E.*	51: 1-16	Matt. 2: 13 etc.	40: 12, etc.	1 Cor. 3
2	Hag. 2: 1-19	Luke 2: 41, etc.	Is. 52: 7-12	13
3	Isaiah 59	John 1: 1-34	43: 9-21	2 Cor. 4
4	61	Matt. 5: 1-20	62	5
5	63	5: 21 etc.	Jer. 10: 1-24	Gal. 5
6	65: 17 etc.	Matt. 6: 19 etc.	Isaiah 32	6
Septuagesima.	Jer. 5: 20, etc	Matt. 7: 1-14	Ezekiel 2	Eph. 1
Sexagesima.	31: 1-20	7: 15 etc.	Jer. 31: 27-37	2
Quinquagesima.	Genesis 3	Mark 10: 32-45	Lam. 3: 1-33	Rom. 5
Ash Wednesday.	Isaiah 58	Luke 5: 27, etc.	Is. 38: 10-19	Mark 9: 14-29
1 *S. in Lent*	1: 1-20	Matt. 10: 1-31	Jer. 9: 1-16	Eph. 5: 1-21
2	2: 1-9	Lu. 10: 17, etc	Is. 5: 1-25	6: 10, etc
3	8: 5-18	Mark 10: 1-16	33: 15, etc	Phil. 2: 1-18
4	41: 8-27	John 10: 1-21	Hab. 3	3: 1-14
5	Micah. 6: 6, etc.	10: 22 etc.	Mic. 7: 1-19, and 18, etc	Col. 1
6	Gen. 22: 1-19	John 11: 47 etc.	Isaiah 64	Heb. 5: 1-10

[NOTE.—The figures 1-8, signify both verses inclusive.]

LESSONS—CONTINUED.

SUNDAYS AND *Other Days.*	MORNING.		EVENING.	
	FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
Mon. bef. Easter.	Nah. 1: 2-7	Lu. 19: 29-44	Hosea 4: 6, etc.	John 12: 20-36
Tues. bef. Easter.	Hosea 6: 1, etc.	Mark 11: 12-19	Hosea 14: 1, etc.	Luke 20: 9-26
Wed. bef. Easter.	Jer. 27: 5-18	Mark 11: 20, etc.	Jer. 23: .6-32	Matt 24: 1-22
Thurs. bef. Easter.	14: 7, etc.	Lu. 22: 1-13	Ex. 12: 1-17	Mark 14: 12-27
Good Friday.	Is. 52: 13, etc and Is. 53	23: 1-46	Is. 50: 1-9	Luke 23: 50-56
Sat. before Easter.	Hosea 11: 7 etc.	John 19: 38, etc.	Jonah 2: 1-9	Mark 15: 42, etc.
Easter Day	Isaiah 12	Mark. 16: 1-14	Is. 26: 1-13 and 19	John 20: 19, etc.
Easter Monday.	Hosea 13: 9-12, 14, 15	Lu. 24: 13-35	Dan. 7: 9-14	Luke 24: 36-48
Easter Tuesday.	Zech. 9: 9, etc.	Matt. 28: 1-8	Mal. 3: 16, etc.	Matt. 28: 9, etc.
1 *S. after Easter.*	Ex. 15: 1-13	John 11: 21-44	Is. 45: 5, etc.	Rev. 1: 4-18
2	Is. 44: 21, etc	Lu. 20: 27-38	55	1 Cor. 15: 1 34
3	Gen. 21: 1-14	16: 19-31	Daniel 12	15: 35 etc.
4	1 Kings 17: 17, etc.	Acts 2: 22-36	Ezek. 18: 20, etc.	Rev. 4
5	2 Kings 4: 18-37	John 5: 17-29	2 Sam. 12: 15-23	7: 9, etc.
Ascension-day.	2 Kings 2: 1-15	Luke 24: 44, etc.	Deut. 10: 12-21	15: 1-4
Sunday af. Ascension.	Joel 2: 21-29	John 16: 5-16	Deut. 18: 9-20	19: 1-16
Whit-Sunday.	Ezek. 37: 1-14	Acts 4: 5-32	Ezek. 3: 16, etc.	Acts 19: 1-7
Trinity Sunday.	Gen. 1: 1-28	Matt. 3	Ex. 3: 1-15,	1 John 5: 1-13
1 *S. af. Trin*	6: 11, etc.	John 2	Gen. 7: 6, etc	Heb. 1
2	Gen. 8	3: 1-21	11: 1-9	Acts 9: 1-22
3	12: 1-8	3: 22, etc.	17: 1-22	16: 9-34

LESSONS—CONTINUED.

SUNDAYS AND *Other Days.*	MORNING.		EVENING.	
	FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
4 *S. af. Trin*	Gen. 18: 17-22	John 4: 1-26	Gen. 19: 1-29	Acts 20: 17, etc.
5	Gen. 32: 24-30	John 4: 27 etc.	43	Acts 26
6	Gen. 45: 1-15	Luke 4: 16-37	49	Rom. 1: 1-25
7	Ex. 14: 1-14	Matt. 12: 1-21	Ex. 14: 15, etc.	3: 19, etc.
8	Num. 22: 1-17	Matt. 12: 22-37	Num. 23	Romans 6
9	Num. 24	Matt. 8: 1-17	Deut. 7	8
10	Deut. 32: 1-29	Luke 7: 11-35	32: 29-47	12
11	Josh. 1: 1-9	Luke 7: 36, etc.	Judg. 6: 11-24	1 Cor. 1
12	1 Sam. 1: 21-28; 2: 1-11	Luke 12: 1-31	1 Sam. 3	2
13	1 Sam. 7: 1-13	Luke 12: 32, etc.	8: 4, etc.	10
14	1 Sam. 10: 17 etc.	Matt. 13: 1-32	1 Sam. 12	12
15	1 Sam. 17: 19-37	Matt. 13: 33 etc.	17: 38, etc.	Gal. 1
16	1 Sam. 28: 3-20	John 7: 1-21	2 Sam. 5: 1-12	3
17	2 Sam. 7: 1-17	7: 25, etc.	2 Sam. 7: 18 etc.	Col. 2
18	2 Sam. 24: 10, etc.	Matt. 16: 13, etc.	1 Kings 2: 1-12	3
19	1 Kings 8: 12-40	Matt. 17	1 Kings 8: 41, etc.	1 Thess. 1
20	1 Kings 11: 26, etc.	Luke 10: 25, etc.	1 Kings 12: 1-21	5
21	1 Kings 18: 1-20	Luke 14: 15, etc.	1 Kings 18: 20, etc.	1 Tim. 1
22	1 Kings 19: 1-18	Luke 15	2 Kings 7	4
23	2 Kings 19: 14-35	16: 1-17	Job 1	2 Tim. 1
24	Job 2	18: 1-30	Proverbs 1	1 Peter 1
25	Proverbs 2	19: 1-27	3	2 Peter 3
26	15	Mark 12: 1-17	16	1 John 1: and 2: 1-7
27	Eccl. 12	John 9	Dan. 3	1 John 3

[NOTE.—The foregoing Table of Lessons has been prepared for *present* use, and will be subjected to amendment from time to time by the General Council. Other Lessons, suitable to the time or place, may be used in conducting the Services of this Church.]

THE CALENDAR.

[See Appendix H, Journal of General Council of Reformed Episcopal Church — 1874.]

Years, A. D.	Golden Number.	Epact.	Dominical Letter.	Sundays after Epiphany.	Septuagesima Sunday	Ash Wednesday.	Easter Sunday.	Rogation Sunday.	Ascension Day (Thursday	Whit-Sunday.	Sundays after Trinity.	Advent Sunday.
1874	13	12	D	3	Feb. 1	Feb. 18	Apr. 5	May 10	May 14	May 24	25	Nov. 29
1875	14	23	C	2	Jan. 24	" 10	Mar. 28	" 2	" 6	" 16	26	" 28
1876	15	4	b. A	5	Feb. 13	Mar. 1	Apr. 16	" 21	" 25	June 4	24	Dec. 3
1877	16	15	G	3	Jan. 28	Feb. 14	" 1	" 6	" 10	May 20	26	" 2
1878	17	26	F	5	Feb. 17	Mar. 6	" 21	" 26	" 30	June 9	23	" 1
1879	18	7	E	4	" 9	Feb. 26	" 13	" 18	" 22	" 1	24	Nov. 30
1880	19	18	d. C	2	Jan. 25	" 11	Mar. 28	" 2	" 6	May 16	26	" 28
1881	1	0	B	5	Feb. 13	Mar. 2	Apr. 17	" 22	" 26	June 5	23	" 27
1882	2	11	A	4	" 5	Feb. 22	" 9	" 14	" 18	May 28	25	Dec. 3
1883	3	22	G	2	Jan. 21	" 7	Mar. 25	Apr. 29	" 3	" 13	27	" 2
1884	4	3	f. E	4	Feb. 10	" 27	Apr. 13	May 18	" 22	June 1	24	Nov. 30
1885	5	11	D	3	" 1	" 18	" 5	" 10	" 14	May 24	25	" 29
1886	6	25	C	6	" 21	Mar. 10	" 25	" 30	June 3	June 13	22	" 28
1887	7	6	B	4	" 6	Feb. 23	" 10	" 15	May 19	May 29	21	" 27
1888	8	17	a. G	3	Jan. 29	" 15	" 1	" 6	" 10	" 20	26	Dec. 2
1889	9	28	F	5	Feb. 17	Mar. 6	" 21	" 26	" 30	June 9	23	" 1
1890	10	9	E	3	" 2	Feb. 19	" 6	" 11	" 15	May 25	25	Nov. 30
1891	11	20	D	2	Jan. 25	" 11	Mar. 29	" 3	" 7	" 17	26	" 29
1892	12	1	c. B	5	Feb. 14	Mar. 2	Apr. 17	" 22	" 26	June 5	23	" 27
1893	13	12	A	3	Jan. 29	Feb. 15	" 2	" 7	" 11	May 21	26	Dec. 3
1894	14	23	G	2	" 21	" 7	Mar. 25	Apr. 29	" 3	" 13	27	" 2
1895	15	4	F	4	Feb. 10	" 27	Apr. 4	May 19	" 23	June 2	24	" 1
1896	16	15	e. D	3	" 2	" 19	" 5	" 10	" 14	May 24	25	Nov. 29
1897	17	26	C	5	" 11	Mar. 3	" 18	" 23	" 27	June 6	23	" 28

1898	18	7		B	4	Feb. 6	Feb. 23	Apr. 10	May 15	May 19	May 29	21	Nov. 27
1899	19	18		A	3	Jan. 29	" 15	" 2	" 7	" 11	" 21	26	Dec. 3
1900	1	29		G	5	Feb. 11	" 28	" 15	20	" 24	June 3	21	" 2
1901	2	10		F	3	" 3	" 20	" 7	" 12	" 16	May 26	25	" 1
1902	3	21		E	2	Jan. 26	" 12	Mar. 30	" 4	" 8	" 18	26	Nov. 30
1903	4	2		D	4	Feb. 8	" 25	Apr. 12	" 17	" 21	" 31	24	" 29
1904	5	13	c.	B	3	Jan. 31	" 17	" 3	" 8	" 12	" 22	25	" 27
1905	6	24		A	6	Feb. 19	Mar. 8	" 23	" 28	June 1	June 11	23	Dec. 3
1906	7	5		G	5	" 11	Feb. 28	" 15	" 20	May 24	" 3	24	" 2
1907	8	16		F	2	Jan. 27	" 13	Mar. 31	" 5	" 9	May 19	26	" 1
1908	9	27	e.	D	5	Feb. 16	Mar. 4	Apr. 19	" 24	" 28	June 7	23	Nov. 29
1909	10	8		C	4	" 7	Feb. 24	" 11	" 16	" 20	May 30	24	" 28
1910	11	19		B	2	Jan. 23	" 9	Mar. 27	" 1	" 5	" 15	26	" 27
1911	12	0		A	5	Feb. 12	Mar. 1	Apr. 16	" 21	" 25	June 4	24	Dec. 3
1912	13	11	g.	F	4	" 4	Feb. 21	" 7	" 12	" 16	May 26	25	" 1
1913	14	22		E	1	Jan. 19	" 5	Mar. 23	Apr. 27	" 1	" 11	27	Nov. 30
1914	15	3		D	4	Feb. 8	" 25	Apr. 12	May 17	" 21	" 31	24	" 29
1915	16	14		C	3	Jan. 31	" 17	" 4	" 9	" 13	" 23	25	" 28
1916	17	(25)	b.	A	6	Feb. 20	Mar. 8	" 23	" 28	June 1	June 11	23	Dec. 3
1917	18	6		G	4	" 4	Feb. 21	" 8	" 13	May 17	May 27	25	" 2
1918	19	17		F	2	Jan. 27	" 13	Mar. 31	" 5	" 9	" 19	26	" 1
1919	1	29		E	5	Feb. 16	Mar. 5	Apr. 20	" 25	" 29	June 8	23	Nov. 30
1920	2	10	d.	C	3	" 1	Feb. 18	" 4	" 9	" 13	May 23	25	" 28
1921	3	21		B	2	Jan. 23	" 9	Mar. 27	" 1	" 5	" 15	26	" 27
1922	4	2		A	5	Feb. 12	Mar. 1	Apr. 16	" 21	" 25	June 4	24	Dec. 3
1923	5	13		G	3	Jan. 28	Feb. 14	" 1	" 6	" 10	May 20	26	" 2
1924	6	24	f.	E	5	Feb. 17	Mar. 5	" 20	" 25	" 29	June 8	23	Nov. 30
1925	7	5		D	4	" 8	Feb. 25	" 12	" 17	" 21	May 31	24	" 29
1926	8	16		C	3	Jan. 31	" 17	" 4	" 9	" 13	" 23	25	" 28
1927	9	27		B	5	Feb. 13	Mar. 2	" 17	" 22	" 26	June 5	23	" 27
1928	10	8	a.	G	4	" 5	Feb. 22	" 8	" 13	" 17	May 27	25	Dec. 2
1929	11	19		F	2	Jan. 27	" 13	Mar. 31	" 5	" 9	" 19	26	" 1
1930	12	0		E	5	Feb. 16	Mar. 5	Apr. 20	" 25	" 29	June 8	23	Nov. 30

NOTE.—Trinity Sunday is seven days after Whit-Sunday.

[*Extract from the Canons of the Reformed Episcopal Church.*]

TITLE I.

CANON 12.—*Of the Use of the Prayer-Book.*

§ I. On occasions of public worship, invariably on the morning of the Lord's day, commonly called Sunday, and at other times at the discretion of the Minister, the Prayer-Book set forth at any time by the General Council is to be used in the congregations of this Church; *Provided*, that nothing in this Canon is to be understood as precluding extempore prayer before or after sermons, or on emergent occasions.

§ II. Congregations in the Dominion of Canada, and in other countries, shall have liberty to insert such Prayers and Versicles in the Service as are most accordant with their respective forms of civil government; and such prayers for those in authority may take the place of those in use in the United States; *Provided*, that no printed matter shall be inserted in the printed *Morning* Service, until it has been approved by the Standing Committee on Doctrine and Worship of the General Council.

THE ORDER FOR

MORNING PRAYER.

¶ The Minister shall begin the MORNING PRAYER by reading one or more of the following Sentences.

THE LORD is in his holy temple; let all the earth keep silence before him. *Hab.* ii, 20.

From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts. *Mal.* i, 11.

God is a Spirit: and they that worship him must worship him in spirit and in truth. *St. John* iv, 24.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength and my Redeemer. *Psal.* xix, 14.

When the wicked man turneth away from his wickedness that he hath com-

mitted, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* xviii, 27.

I acknowledge my trangressions; and my sin is ever before me. *Psal.* li, 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psal.* li, 9.

The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise. *Psal.* li, 17.

Rend your heart and not your garments, and turn unto the LORD your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii, 13.

To the LORD our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us. *Dan.* ix, 9, 10.

O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer.* x, 24; *Psal.* vi, 1.

Repent ye; for the kingdom of heaven is at hand. *St. Matt.* iii, 2.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke* xv, 18, 19.

Enter not into judgment with thy ser-

vant; for in thy sight shall no man living be justified. *Psal.* cxliii, 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *John* i, 8, 9.

FOR ADVENT.

Behold he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. *Rev.* i, 7.

He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, LORD Jesus. *Rev.* xxii, 20.

Repent ye: for the kingdom of heaven is at hand. *St. Matt.* iii, 2.

FOR CHRISTMAS.

When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. *Galatians* iv, 4, 5.

FOR EPIPHANY.

The Word was made flesh, and dwelt among us, (and we beheld his glory, the

glory as of the only begotten of the Father,) full of grace and truth. *John* i, 14.

FOR GOOD FRIDAY.

All we like sheep have gone astray; we have turned every man to his own way; and the LORD hath laid on him the iniquity of us all. *Isaiah* liii, 6.

Who his own self bare our sins in his own body on the tree. 1 *Peter* ii, 24.

FOR EASTER.

I am the resurrection and the life, *saith the Lord:* he that believeth in me, though he were dead, yet shall he live. *John* xi, 25.

FOR ASCENSION DAY.

Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them. *Psalm* lxviii, 18.

FOR WHITSUNDAY.

When the Comforter is come, whom I will send unto you from the Father: even the Spirit of truth which proceedeth from the Father, he shall testify of me. *John* xv, 26.

FOR TRINITY SUNDAY.

Through him we have access by one Spirit unto the Father. *Ephesians* ii, 18.

¶ Then the Minister shall say,

DEARLY beloved brethren, the Scripture moveth us, in sundry places, to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloak them before the face of Almighty God, our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought, at all times, humbly to acknowledge our sins before God; yet ought we chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore, I pray and beseech you, as many as are here present, to accompany me, with a pure heart and humble voice, unto the throne of the heavenly grace, saying:—

¶ A General Confession, to be said by the whole Congregation, with the Minister, all kneeling.

ALMIGHTY and most merciful Father; We have erred and strayed from thy ways, like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done: And there is no health in us. But thou, O LORD, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; According to thy promises declared unto mankind, in Christ Jesus our LORD. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life; To the glory of thy holy Name. Amen.

¶ The Minister, still kneeling, shall say the following Prayer.

ALMIGHTY God, our heavenly Father, who, of thy great mercy, hast promised forgiveness of sins to all those who, with hearty repentance and true faith, turn unto thee; have mercy upon us; pardon and deliver us from all our sins;

confirm and strengthen us in all goodness; and bring us to everlasting life; through Jesus Christ our LORD.

¶ The people shall answer here, and at the end of every prayer, *Amen*.

¶ Then the Minister shall say the LORD's Prayer; the people repeating it with him, both here and wheresoever else it is used in Divine Service.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ Then likewise he shall say,

O LORD, open thou our lips.

Answer. And our mouth shall show forth thy praise.

¶ Here, all standing up, the Minister shall say,

Glory be to the Father, and to the Son, and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Minister. Praise ye the LORD.
Answer. The LORD's Name be praised.

¶ Then shall be said or sung the following Anthem, except on those days for which other Anthems are appointed.

Venite, Exultemus Domino.

O COME, let us sing unto the LORD, let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving, and show ourselves glad in him with psalms.

For the LORD is a great God; and a great King above all gods.

In his hand are all the corners of the earth; and the strength of the hills is his also.

The sea is his, and he made it; and his hands prepared the dry land.

O come, let us worship, and fall down; and kneel before the LORD our Maker.

For he is the LORD our God; and we are the people of his pasture, and the sheep of his hand.

O worship the LORD in the beauty of holiness; let the whole earth stand in awe of him.

For he cometh, for he cometh to judge the earth; and with righteousness to

judge the world, and the people with his truth.

¶ Then shall follow a portion of the Psalter. After which may be said or sung, the *Gloria Patri*, or else the *Gloria in Excelsis*.

Gloria Patri.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ Or this.

Gloria in Excelsis.

GLORY be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee, for thy great glory, O LORD God, heavenly King, God the Father Almighty.

O LORD, the only begotten Son, Jesus Christ; O LORD God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art

the LORD; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

¶ Then shall be read the first Lesson, from the Old Testament. After which shall be said or sung the following Anthem.

¶ Note, that before every Lesson, the Minister shall say, *Here beginneth such a Chapter, or Verse of such a Chapter, of such a Book:* And after every Lesson, *Here endeth the first or the second Lesson.*

Te Deum Laudamus.

We praise thee, O God; we acknowledge thee to be the LORD.

All the earth doth worship thee, the Father everlasting.

To thee all Angels cry aloud; the Heavens, and all the Powers therein.

To thee Cherubim and Seraphim continually do cry,

Holy, Holy, Holy, LORD God of Sabaoth.

Heaven and earth are full of the Majesty of thy Glory.

The glorious company of the Apostles praise thee.

The goodly fellowship of the Prophets praise thee.

The noble army of Martyrs praise thee.

The holy Church throughout all the world doth acknowledge thee:

The Father, of an infinite Majesty;

Thine adorable, true, and only Son;

Also the Holy Ghost, the Comforter.

Thou art the King of Glory, O Christ.

Thou art the everlasting Son of the Father.

When thou tookest upon thee to deliver man, thou didst humble thyself to be born of a Virgin.

When thou hadst overcome the sharpness of death, thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God, in the Glory of the Father.

We believe that thou shalt come to be our Judge.

We therefore pray thee, help thy servants, whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints, in glory everlasting.

O Lord, save thy people, and bless thine heritage.

Govern them, and lift them up forever.

Day by day we magnify thee:

And we worship thy Name ever, world without end.

Vouchsafe, O Lord, to keep us this day without sin.

O LORD, have mercy upon us, have mercy upon us.

O LORD, let thy mercy be upon us, as our trust is in thee.

O LORD, in thee have I trusted; let me never be confounded.

¶ Then shall be read the second Lesson, taken out of the New Testament. And after that the following Anthem.

Jubilate Deo. Psalm c.

O BE joyful in the LORD, all ye lands; serve the LORD with gladness and come before his presence with a song.

Be ye sure that the LORD he is God, it is he that hath made us, and not we ourselves; we are his people and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and speak good of his Name.

For the LORD is gracious, his mercy is everlasting; and his truth endureth from generation to generation.

¶ Or this.

Benedictus. St. Luke i, 68.

BLESSED be the LORD God of Israel; for he hath visited and redeemed his people;

And hath raised up a mighty salvation for us in the house of his servant David;

As he spake by the mouth of his holy Prophets, which have been since the world began;

That we should be saved from our enemies, and from the hand of all that hate us.

¶ Then shall be said the Apostles' Creed, by the Minister and the people, standing: And any churches may insert after the words, *Was crucified, dead, and buried*, the words, *He descended into Hell*, or the words, *He went into the place of departed spirits.*

I BELIEVE in God the Father Almighty, Maker of Heaven and Earth;

And in Jesus Christ his only Son our LORD; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; The third day he rose from the dead; He ascended into Heaven; And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The Holy Catholic Church—the Communion of Saints; The forgiveness of sins; The resurrection of the body; And the life everlasting. Amen.

¶ Or this.

I BELIEVE in one God, the Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible:

And in one LORD Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds; God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men, and for our salvation, came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he rose again, according to the Scriptures, and ascended into Heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, the LORD and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshiped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church; I acknowledge one Baptism for the remission of sins; And I look for the

Resurrection of the dead, And the Life of the world to come. Amen.

[NOTE. By "One Catholic and Apostolic Church" is signified "The blessed company of all faithful people;" and by "One Baptism for the remission of sins" the Baptism of the Holy Ghost.]

¶ Then the Minister shall say,

The LORD be with you.
Answer. And with thy spirit.

Minister. Let us pray.

O LORD show thy mercy upon us.
Answer. And grant us thy salvation.
Minister. O God, make clean our hearts within us.
Answer. And take not thy Holy Spirit from us.

¶ Then may follow the Collect for the day, except when the Communion Service is read; and then the Collect for the day shall be omitted here.

A Collect for Peace.

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our

enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our LORD. *Amen.*

A Collect for Grace.

O LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by thy governance, may be righteous in thy sight; through Jesus Christ our LORD. *Amen.*

A Prayer for all in Civil Authority, which may be omitted when the Litany is used at Morning Service.

O LORD, our heavenly Father, the high and mighty Ruler of the universe, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favor to behold and bless thy servant the President of these United States, and all in authority, legislative, judicial, and executive; and so replenish them with the grace of thy Holy Spirit, that they may always incline to thy will,

and walk in thy way: Endue them plenteously with heavenly gifts; grant them in health and prosperity long to live; and finally, after this life, to attain everlasting joy and felicity; through Jesus Christ our LORD. *Amen.*

[*A Prayer for Congress. To be used during the Session.*

MOST gracious God, we humbly beseech thee, as for the people of these United States in general, so especially for their Senate and Representatives in Congress assembled: that thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy Glory, the good of thy Church, the safety, honor, and welfare of thy people; that all things may be so ordered and settled by their endeavors, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety may be established among us for all generations. These and all other necessaries for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most blessed LORD and Saviour. *Amen.*]

¶ The LITANY, or GENERAL SUPPLICATION, which may be used at Morning Service, and at other times, as the Minister shall think fit.

O GOD the Father, of heaven; have mercy upon us miserable sinners.

O God the Father, of heaven; have mercy upon us miserable sinners.

O God the Son, Redeemer of the world; have mercy upon us miserable sinners.

O God the Son, Redeemer of the world; have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son; have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son; have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God; have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God; have mercy upon us miserable sinners.

Remember not, LORD, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: spare us, good LORD, spare thy people, whom

thou hast redeemed with thy most precious blood, and be not angry with us forever.

Spare us good LORD.

From all evil and mischief; from sin: from the crafts and assaults of the devil: from thy wrath, and from everlasting damnation,

Good LORD, *deliver us.*

From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good LORD, *deliver us.*

From all inordinate and sinful affections; and from all the deceits of the world, the flesh, and the devil,

Good LORD, *deliver us.*

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

Good LORD, *deliver us.*

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy word and commandment,

Good LORD, *deliver us.*

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good LORD, *deliver us.*

By thine Agony and Bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

Good LORD, *deliver us.*

In all time of our tribulation; in all time of our prosperity; in the hour of death, and in the day of judgment,

Good LORD, *deliver us.*

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good LORD.

That it may please thee to bless and preserve all Christian Rulers and Magistrates; giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good LORD.

That it may please thee to illuminate all Ministers of the Gospel with true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth, and show it accordingly;

We beseech thee to hear us, good LORD.

That it may please thee to send forth laborers into thy harvest;

We beseech thee to hear us, good LORD.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good LORD.

That it may please thee to give to all nations unity, peace, and concord;

We beseech thee to hear us, good LORD.

That it may please thee to give us a heart to love and fear thee, and diligently to live after thy commandments;

We beseech thee to hear us, good LORD.

That it may please thee to give to all thy people increase of grace, to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good LORD.

That it may please thee to bring into the way of truth all such as have erred, and are deceived;

We beseech thee to hear us, good LORD.

That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up those who fall, and finally to beat down Satan under our feet;

We beseech thee to hear us, good LORD.

That it may please thee to succor, help, and comfort all who are in danger, necessity, and tribulation;

We beseech thee to hear us, good LORD.

That it may please thee to preserve all

who travel by land or by water, all women in the perils of child-birth, all sick persons, and young children, and to show thy pity upon all prisoners and captives;

We beseech thee to hear us, good LORD.

That it may please thee to defend, and provide for, the fatherless children, and widows, and all who are desolate and oppressed;

We beseech thee to hear us, good LORD.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good LORD.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good LORD.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them;

We beseech thee to hear us, good LORD.

That it may please thee to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy word;

We beseech thee to hear us, good LORD.

Son of God, we beseech thee to hear us.

Son of God, we beseech thee to hear us.

O Lamb of God, who takest away the sins of the world;
Grant us thy peace.
O Lamb of God, who takest away the sins of the world;
Have mercy upon us.

¶ The Minister may, at his discretion, begin the Litany here, or omit all that follows, to the Prayer, "*We humbly beseech thee, O Father,*" etc.

[O Christ, hear us.
O Christ, hear us.
LORD, have mercy upon us.
LORD, *have mercy upon us.*
Christ, have mercy upon us.
Christ, have mercy upon us.
LORD, have mercy upon us.
LORD, *have mercy upon us.*

¶ Then shall the Minister, and the people with him, say the LORD'S Prayer, if it has not previously been said.

OUR Father, who art in Heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us: And lead us not into temptation; but deliver us from evil. Amen.

Minister. O Lord, deal not with us according to our sins.

Answer. Neither reward us according to our iniquities.

O GOD, merciful Father, who despisest not the sighing of a contrite heart, nor the desire of such as are sorrowful; mercifully assist our prayers which we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us may, by thy good providence, be brought to nought; that we, thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our LORD.

O LORD, *arise, help us, and deliver us, for thy name's sake.*

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O LORD, *arise, help us, and deliver us, for thine honor.*

Glory be to the Father, and to the Son, and to the Holy Ghost;

Answer. As it was in the beginning, is

now, and ever shall be, world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

With pity behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favorably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever, vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O LORD *Christ.*

Minister. O LORD, let thy mercy be showed upon us;

Answer. As we do put our trust in thee.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and, for the glory of thy name, turn from us all those evils that we most justly have deserved; and grant that, in all our troubles, we may put our whole trust and confidence in thy mercy; and evermore serve thee in holiness and pureness of living, to thy honor and glory, through our only Mediator and Advocate, Jesus Christ our LORD. *Amen.*

A General Thanksgiving, to be said by the People, with the Minister.

ALMIGHTY God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our LORD Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our LORD, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

¶ Here may be used any of the occasional prayers, or extemporaneous prayer.

A General Supplication.

ALMIGHTY God, who hast given us grace at this time with one accord to

make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfill now, O LORD, the desires and petitions of thy servants, as may be most expedient for them: granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Cor.* xiii, 14.

THE grace of our LORD Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer.

THE ORDER FOR

EVENING PRAYER.

¶ The Minister shall begin the EVENING PRAYER by reading one or more of the following Sentences.

THE LORD is in his holy temple; let all the earth keep silence before him. *Hab.* ii, 20.

From the rising of the sun even unto the going down of the same, my Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering: for my Name shall be great among the heathen, saith the LORD of hosts. *Mal.* i, 11.

God is a Spirit: and they that worship him must worship him in spirit and in truth. *St. John* iv, 24.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength and my Redeemer. *Psalm* xix, 14.

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* xviii, 27.

I acknowledge my transgressions; and my sin is ever before me. *Psalm* li, 3.

Hide thy face from my sins; and blot out all mine iniquities. *Psalm* li, 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalm* li, 17.

Rend your heart, and not your garments, and turn unto the LORD your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii, 13.

To the LORD our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the LORD our God, to walk in his laws which he set before us. *Dan.* ix, 9, 10.

O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer.* x, 24; *Psalm* vi, 1.

Repent ye; for the kingdom of heaven is at hand. *St. Matt.* iii, 2.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am

no more worthy to be called thy son. *St. Luke* xv, 18, 19.

Enter not into judgment with thy servant; for in thy sight shall no man living be justified. *Psalm* cxliii, 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *John* i, 8, 9.

¶ Then the Minister shall say,

DEARLY beloved brethren, the scripture moveth us in sundry places, to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloak them before the face of Almighty God, our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought, at all times, humbly to acknowledge our sins before God; yet ought we chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his

most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore, I pray and beseech you, as many as are here present, to accompany me, with a pure heart and humble voice, unto the throne of the heavenly grace, saying:—

¶ A General Confession, to be said by the whole Congregation, with the Minister, all kneeling.

ALMIGHTY and most merciful Father; We have erred and strayed from thy ways, like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done: And there is no health in us. But thou, O LORD, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; According to thy promises declared unto mankind, in Christ Jesus our LORD. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life; To the glory of thy holy Name. Amen.

¶ The Minister, still kneeling, shall say the following prayer for forgiveness.

O ALMIGHTY God, the Father of our LORD Jesus Christ, who desirest not the death of a sinner, but rather that he may turn from his wickedness and live, pardon and accept, we beseech thee, all those who truly repent and unfeignedly believe thy holy Gospel. Grant us true repentance and thy Holy Spirit, that those things may please thee which we do at this present; and that the rest of our life hereafter may be pure and holy; so that at the last we may come to thy eternal joy; through Jesus Christ our LORD.

¶ The people shall answer here, and at the end of every Prayer, *Amen*.

¶ Then the Minister shall say the LORD'S Prayer, the People repeating it with him, both here, and wheresoever else it is used in Divine Service.

OUR Father, who art in Heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil: For thine is the

kingdom, and the power, and the glory, for ever and ever. Amen.

¶ Then likewise he shall say,

O LORD, open thou our lips;

Answer. And our mouth shall show forth thy praise.

¶ Here, all standing up, the Minister shall say,

Glory be to the Father, and to the Son, and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be, world without end.

Minister. Praise ye the LORD.

Answer. The LORD'S name be praised.

¶ Then shall follow a portion of the Psalter. After which may be said or sung the *Gloria Patri*, or else the *Gloria in Excelsis.*

Gloria Patri.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ Or this.

Gloria in Excelsis.

GLORY be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to

thee, for thy great glory, O LORD God, heavenly King, God the Father Almighty.

O LORD, the only begotten Son, Jesus Christ; O LORD God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the LORD; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

¶ Then shall be read the first Lesson from the Old Testament. After which shall be said or sung the following Anthem.

¶ Note, That before every Lesson, the Minister shall say, *Here beginneth such a Chapter, or Verse of such a Chapter, of such a Book:* And after every Lesson, *Here endeth the first or the second Lesson.*

Cantate Domino. Psalm xcviii.

O SING unto the LORD a new song; for he hath done marvelous things.

With his own right hand, and with his holy arm, hath he gotten himself the victory.

The LORD declared his salvation; his righteousness hath he openly showed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel; and all the ends of the world have seen the salvation of our God.

Show yourselves joyful unto the LORD, all ye lands; sing, rejoice, and give thanks.

Praise the LORD upon the harp; sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms, O show yourselves joyful before the LORD, the King.

Let the sea make a noise, and all that therein is; the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the LORD; for he cometh to judge the earth.

With righteousness shall he judge the world, and the people with equity.

¶ Or this.

Bonum est confiteri. Psalm xcii.

IT is a good thing to give thanks unto the LORD, and to sing praises unto thy Name, O Most Highest;

To tell of thy loving-kindness early in the morning, and of thy truth in the night season;

Upon an instrument of ten strings, and upon the lute; upon a loud instrument, and upon the harp.

For thou, LORD, hast made me glad through thy works; and I will rejoice in giving praise for the operations of thy hands.

¶ Then shall be read the second Lesson, taken out of the New Testament.

¶ And after that, shall be sung or said this Anthem.

Deus misereatur. Psalm lxvii.

GOD be merciful unto us, and bless us, and show us the light of his countenance, and be merciful unto us;

That thy way may be known upon earth, thy saving health among all nations.

Let the people praise thee, O God; yea, let all the people praise thee.

O let the nations rejoice and be glad; for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God; yea, let all the people praise thee.

Then shall the earth bring forth her

increase; and God, even our own God, shall give us his blessing.

God shall bless us; and all the ends of the world shall fear him.

¶ Or this.

Benedic, anima mea. Psalm ciii.

PRAISE the LORD, O my soul, and all that is within me, praise his holy Name.

Praise the LORD, O my soul, and forget not all his benefits:

Who forgiveth all thy sin, and healeth all thine infirmities;

Who saveth thy life from destruction, and crowneth thee with mercy and loving-kindness.

O praise the LORD, ye Angels of his, ye that excel in strength; ye that fulfill his commandment, and hearken unto the voice of his word.

O praise the LORD, all ye his hosts; ye servants of his that do his pleasure.

O speak good of the LORD, all ye works of his, in all places of his dominion: praise thou the LORD, O my soul.

¶ Then shall be said the Apostles' Creed, by the Minister and the People, standing: And any churches may insert after the words, *Was cru-*

cified, dead, and buried, the words, *He descended into Hell,* or the words, *He went into the place of departed spirits.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son, our LORD; Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; The third day he rose from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church—the Communion of Saints; The forgiveness of sins; The resurrection of the body; And the Life everlasting. Amen.

¶ Or this,

I BELIEVE in one God, the Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible:

And in one LORD Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds; God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men, and for our salva-

tion, came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he rose again, according to the Scriptures, and ascended into Heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, the LORD and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshiped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins; And I look for the Resurrection of the dead, And the Life of the world to come. Amen.

[NOTE. By "One Catholic and Apostolic Church" is signified "The blessed company of all faithful people;" and by "One Baptism for the remission of sins" the Baptism of the Holy Ghost.]

¶ Then the Minister shall say,

The LORD be with you.
Answer. And with thy spirit.
Minister. Let us pray.
O LORD, show thy mercy upon us.

Answer. And grant us thy salvation.

Minister. O God, make clean our hearts within us;

Answer. And take not thy Holy Spirit from us.

A Collect for Peace.

O GOD, from whom all holy desires, all good counsels, and all just works do proceed; give unto thy servants that peace which the world cannot give; that our hearts may be set to obey thy commandments, and also that by thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. *Amen.*

A Collect for Aid against Perils.

O LORD, our heavenly Father, by whose Almighty power we have been preserved this day; by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son, our Saviour Jesus Christ. *Amen.*

A Prayer for all in Civil Authority.

O LORD, our heavenly Father, the high and mighty Ruler of the universe, who dost from thy throne behold all the dwellers upon earth; most heartily

we beseech thee, with thy favor to behold and bless thy servant the President of these United States, and all in authority, legislative, judicial, and executive; and so replenish them with the grace of thy Holy Spirit, that they may always incline to thy will, and walk in thy way: Endue them plenteously with heavenly gifts; grant them in health and prosperity long to live; and finally, after this life, to attain everlasting joy and felicity, through Jesus Christ our LORD. *Amen.*

A Prayer for Ministers and People.

ALMIGHTY and everlasting God, from whom cometh every good and perfect gift, send down upon all Bishops and other Ministers, and upon the Congregations committed to their charge, the healthful spirit of thy grace; and, that they may truly please thee, pour upon them the continual dew of thy blessing: Grant this, O LORD, for the honor of our Advocate and Mediator, Jesus Christ. *Amen.*

A Prayer for all Conditions of Men.

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we

pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy Fatherly goodness all those who are any ways afflicted or distressed, in mind, body, or estate; that it may please thee to comfort and relieve them, according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions: And this we beg for Jesus Christ's sake. *Amen.*

A General Thanksgiving, to be said by the People, with the Minister.

ALMIGHTY God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but, above all, for thine inestimable love in the redemption of the world by our LORD Jesus Christ: for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our

hearts may be unfeignedly thankful, and that we may show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our LORD, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

¶ Here may be used any of the occasional prayers, or extemporaneous prayer.

A General Supplication.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfill now, O LORD, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Cor.* xiii, 14.

THE grace of our LORD Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the order of Evening Prayer.

AN ORDER OF

EVENING PRAYER,

WHICH MAY BE USED INSTEAD OF THE PRECEDING.

¶ The Evening Prayer shall be opened by the singing of a Hymn or Anthem.

¶ The Minister shall then say,

Let us pray:
LORD, have mercy upon us.
Answer. Christ, have mercy upon us.

¶ A General Confession, to be made by the whole congregation, with the minister, all kneeling.

MOST merciful God, who art of purer eyes than to behold iniquity, and hast promised forgiveness to all those who confess and forsake their sins, we come before thee in an humble sense of our own unworthiness, acknowledging our manifold transgressions of thy righteous laws. But, O gracious Father, who desirest not the death of a sinner, look upon us, we beseech thee, in mercy, and forgive us all our transgressions. Make us deeply sensible of the great evil of them, and work in us an hearty contrition, that we may

obtain forgiveness at thy hands, who art ever ready to receive humble and penitent sinners, for the sake of thy Son Jesus Christ, our only Saviour and Redeemer. Amen.

¶ Then shall follow the LORD's Prayer.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ Then shall the Minister say,

O LORD open thou our lips.

Answer. And our mouth shall show forth thy praise.

¶ Here, all standing up, the Minister shall say,

Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Minister. Praise ye the LORD.

Answer. The LORD's Name be praised.

¶ Then shall follow a portion of the Psalter, after which shall be said or sung the *Gloria Patri*, or else the *Gloria in Excelsis*.

Gloria Patri.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ Or this,

Gloria in Excelsis.

GLORY be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee, for thy great glory, O LORD God, heavenly King, God the Father Almighty.

O LORD, the only begotten Son, Jesus Christ; O LORD God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the LORD; thou only, O Christ, with the

Holy Ghost, art most high in the glory of God the Father. Amen.

¶ Then shall be read the first Lesson, from the Old Testament. After which shall be said or sung an Anthem or Hymn.

¶ Then shall be read the second Lesson, taken out of the New Testament. After which shall be said or sung an Anthem or Hymn.

¶ Then shall be said the Apostles' Creed, by the Minister and the people, standing: And any churches may insert after the words, *Was crucified, dead, and buried*, the words, *He descended into Hell*, or the words, *He went into the place of departed spirits.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our LORD; Who was conceived by the Holy Ghost, born of the Virgin Mary, Suffered under Pontius Pilate, was crucified, dead, and buried; The third day he rose from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church—the Communion of Saints; The forgiveness of sins; The resurrection of the body, And the life everlasting. Amen.

¶ And after that, the Minister shall say,

The LORD be with you;
Answer. And with thy Spirit.
Minister. Let us pray.
O LORD, show thy mercy upon us;
Answer. And grant us thy salvation.
Minister. O God, make clean our hearts within us.
Answer. And take not thy Holy Spirit from us.

¶ Then shall the Minister say the Collects and Prayers following, in whole or in part, or others, at his discretion.

A Collect for Peace.

O GOD, from whom all holy desires, all good counsels, and all just works do proceed: give unto thy servants that peace which the world cannot give; that our hearts may be set to obey thy commandments, and also that by thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. *Amen.*

A Collect for Divine Light and Protection.

LIGHTEN our darkness, we beseech thee, O heavenly Father, and by thy

great mercy defend us from all perils and dangers, for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

A Prayer for Future Protection.

ALMIGHTY God, by whose will we were created, by whose providence we have been sustained, and by whose mercy we have been called to the knowledge of eternal life, vouchsafe unto us evermore thy preserving and protecting grace. Unto thee, the support of our infancy, the help of our youth, and the guide of our advancing years, do we commit our lives for the time to come. In all our ways we acknowledge thee; and wilt thou direct our paths. In our prosperity give us grace to use with moderation our several enjoyments, and a compassionate spirit for the wants of others. Save us from those temptations which might occasion our fall, and in our adversity impart unto us patience and strength. These blessings we ask in the name of our only Saviour, Jesus Christ. *Amen.*

A Prayer for the Impenitent.

O MERCIFUL God, who wouldest not the death of a sinner, but rather that he should be converted and live, and hast

revealed Thyself as pardoning iniquity through Thine only Son: We beseech Thee to have mercy upon the impenitent and unbelieving, especially upon such as may be here present. Awaken in them by Thy Holy Spirit, a deep sense of their sinfulness and peril. Take from them all ignorance, hardness of heart, and contempt of Thy word. Make them to know and feel that there is none other name under heaven given among men whereby they must be saved, but only the name of the LORD Jesus Christ. And so fetch them home and number them among Thy children, that they may be Thine forever; through Jesus Christ our LORD, who liveth and reigneth with Thee and the Holy Spirit, One God, world without end. *Amen.*

A Prayer for Ministers and People.

MOST Gracious God, the Giver of all good and perfect gifts, give thy grace, we beseech thee, to all the Ministers of thy word, and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great name and to the benefit of thy holy Church. And to all thy people give

thy heavenly grace, that with meek heart and due reverence they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life; through Jesus Christ, our only Mediator and Redeemer. *Amen.*

A Prayer for Christian Faith.

ALMIGHTY God and heavenly Father, Open thou our eyes that we may see ourselves to be sinners in thy sight, partakers of a fallen nature, and actual transgressors against thee. Enable us to realize our continual need, both of thy pardoning mercy and of thy quickening grace, and to receive Jesus Christ as the only Saviour of our souls. May we trust in his atonement, and rely on his intercession, as our only hope. Rejoicing in thy free salvation, and renouncing our own righteousness, may we walk in the way of thy commandments, serving thee faithfully, and striving against every sin; through the grace that is in Christ Jesus our LORD. *Amen.*

Prayer for the Holy Spirit.

O GOD, Holy Ghost, sanctifier of the faithful, visit, we pray thee, this congregation with thy love and favor;

enlighten their minds more and more with the light of the everlasting Gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness; and of thy great mercy keep them in the same, O blessed Spirit, whom with the Father and the Son together we worship and glorify as one God, world without end. *Amen.*

A General Supplication.

ALMIGHTY God, who hast promised to hear the petition of those who ask in thy Son's Name: We beseech thee mercifully to incline thine ears unto us, who have now made our prayers and supplications unto thee; and grant, that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our LORD. *Amen.*

2 *Cor.* xiii, 14.

THE grace of our LORD Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Alternate Order of Evening Prayer.

PRAYERS AND THANKSGIVINGS

UPON SEVERAL OCCASIONS.

FOR USE BEFORE THE TWO FINAL PRAYERS OF MORNING AND EVENING SERVICE.

PRAYERS.

For Rain.

O GOD, heavenly Father, who by thy Son Jesus Christ, hast promised to all those who seek thy kingdom and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honor; through Jesus Christ our LORD. *Amen.*

For Fair Weather.

ALMIGHTY and most merciful Father, we humbly beseech thee, of thy great goodness, to restrain those immoderate rains, wherewith, for our sins, thou hast afflicted us; And we pray thee to send us

such seasonable weather, that the earth may, in due time, yield her increase, for our use and benefit; and give us grace, that we may learn, by thy punishments, to amend our lives, and for thy clemency to give thee thanks and praise; through Jesus Christ our LORD. *Amen.*

In Time of Dearth and Famine.

O GOD, heavenly Father, whose gift it is that the rain doth fall, and the earth bring forth her increase; Behold, we beseech thee, the afflictions of thy people; increase the fruits of the earth by thy heavenly benediction; and grant that the scarcity and dearth, which we now most justly suffer for our sins, may, through thy goodness, be mercifully turned into plenty; for the love of Jesus Christ our LORD; to whom, with thee and the Holy Ghost, be all honor and glory, now and forever. *Amen.*

For a Sick Person.

O FATHER of mercies, and God of all comfort, our only help in time of need; look down from heaven, we humbly beseech thee, behold, visit, and relieve thy sick *servant*, for whom our prayers are desired. Look upon *him* with the eyes of

thy mercy; comfort *him* with a sense of thy goodness; preserve *him* from the temptations of the enemy; give *him* patience under *his* affliction; and, in thy good time, restore *him* to health, and enable *him* to lead the residue of *his life* in thy fear, and to thy glory. Or else give *him* grace so to take thy visitation, that, after this painful life is ended, *he* may dwell with thee in life everlasting; through Jesus Christ our LORD. *Amen.*

For a Sick Child.

ALMIGHTY God, and merciful Father, to whom alone belong the issues of life and death; look down from heaven, we humbly beseech thee, with the eyes of mercy, upon the sick *child* for whom our prayers are desired. Deliver *him*, O LORD, in thy good appointed time, from *his* bodily pain, and visit *him* with thy salvation; that if it should be thy good pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation. Or else receive *him* into those heavenly habitations, where the souls of those who sleep in the LORD Jesus enjoy perpetual rest and felicity. Grant this, O LORD, for the

love of thy Son, our Saviour, Jesus Christ. *Amen.*

In Time of Great Sickness and Mortality.

O ALMIGHTY God, the LORD of life and death, of sickness and health; regard our supplications, we humbly beseech thee, and as thou hast thought fit to visit us for our sins with great sickness and mortality, in the midst of thy judgment, O LORD, remember mercy. Have pity upon us miserable sinners, and withdraw from us the grievous sickness with which we are afflicted. May this thy fatherly correction have its due influence upon us, by leading us to consider how frail and uncertain our life is; that we may apply our hearts unto that heavenly wisdom, which in the end will bring us to everlasting life; through Jesus Christ our LORD. *Amen.*

For a Person under Affliction.

O MERCIFUL God, and heavenly Father, who hast taught us, in thy holy Word, that thou dost not willingly afflict or grieve the children of men; Look with pity, we beseech thee, upon the sorrows of thy *servant*, for whom our prayers are desired. In thy wisdom thou hast seen fit to visit *him* with trouble, and

to bring distress upon *him*. Remember *him*, O LORD, in mercy; sanctify thy fatherly correction to *him*; endue *his* soul with patience under *his* affliction, and with resignation to thy blessed will; comfort *him* with a sense of thy goodness; lift up thy countenance upon *him*, and give *him* peace; through Jesus Christ our LORD. *Amen.*

For a Person, or Persons, Going to Sea.

O ETERNAL God, who alone spreadest out the heavens, and rulest the raging of the sea; we commend to thy Almighty protection, thy *servant*, for whose preservation on the great deep our prayers are desired. Guard *him*, we beseech thee, from the dangers of the sea, from sickness, from the violence of enemies, and from every evil to which *he* may be exposed. Conduct *him* in safety to the haven where *he* would be, with a grateful sense of thy mercies; through Jesus Christ our LORD. *Amen.*

For a Person, or Persons, Travelling by Land.

O GOD, the Protector of all who trust in thee, we commend to thy Fatherly care, thy *servant* for whose protection

from the dangers of travel our prayers are desired. Wherever *he* may go, let thy presence be with *him*. Keep *him* from sickness, from accident, and from violence. Let *his* conversation be always as becometh the Gospel of Christ, and bring *him* in safety to the place where *he* would be, with a grateful sense of thy mercies; through Jesus Christ our LORD. *Amen.*

For Prisoners.

O GOD, who sparest when we deserve punishment, and in thy wrath rememberest mercy; we humbly beseech thee, of thy goodness to comfort and succor all those who are under reproach and misery in the house of bondage; correct them not in thine anger, neither chasten them in thy sore displeasure. Give them a right understanding of themselves, and of thy threats and promises; that they may neither cast away their confidence in thee, nor place it anywhere but in thee. Relieve the distressed, protect the innocent, and awaken the guilty: and forasmuch as thou alone bringest light out of darkness, and good out of evil, grant that the pains and punishments which these thy servants endure, through their bodily confinement, may tend to setting free

their souls from the chains of sin; through Jesus Christ our LORD. *Amen.*

After Condemnation.

O MOST gracious and merciful God, we earnestly beseech thee to have pity and compassion upon *those persons* recommended to our prayers, who now *lie* under the sentence of the law, and *are* appointed to die. Visit *them*, O Lord, with thy mercy and salvation; convince *them* of the miserable condition *they are* in, by *their* sins and wickedness; and let thy powerful grace produce in *them* such a godly sorrow, and sincere repentance, as thou wilt be pleased to accept. Give *them* a strong and lively faith in thy Son, our blessed Saviour, and make it effectual to the salvation of *their souls.* O LORD, in judgment remember mercy; and whatever sufferings *they are* to endure in this world, yet deliver *them*, O God, from the bitter pains of eternal death. Pardon *their* sins, and save *their souls*, for the sake and merits of thy dear Son, our blessed Saviour and Redeemer. *Amen.*

In Time of War and Tumults.

O ALMIGHTY God, the supreme Governor of all things, whose power

no creature is able to resist, to whom it belongeth justly to punish sinners, and t be merciful to those who truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory; through the merits of thy Son, Jesus Christ our LORD. *Amen.*

¶ Or this.

O ALMIGHTY LORD, who art a most strong tower to all those who put their trust in thee, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore our defence; and make us to know and feel, that there is none other Name under heaven given to man, in whom, and through whom we may receive health and salvation, but only the Name of our LORD Jesus Christ. *Amen.*

For those who are to be Ordained.

ALMIGHTY God, our heavenly Father, who has purchased to thyself an universal Church by the precious blood of thy dear Son; Mercifully look upon the same,

and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons, to serve in the Ministry of thy Church. And, to those who shall be ordained to any holy function, give thy grace and heavenly benediction; that both by their life and doctrine they may show forth thy glory, and set forward the salvation of all men; through Jesus Christ our LORD. *Amen.*

For Ministers.

MOST gracious God, the giver of all good and perfect gifts; give thy grace, we beseech thee, to thy servant, to whom the charge of this congregation is committed; and so replenish him with the truth of thy doctrine, and endue him with innocency of life, that he may faithfully serve before thee, to the glory of thy great name, and the benefit of thy holy Church, through Jesus Christ our only Mediator and Redeemer. *Amen.*

O HOLY Jesus, who hast purchased to thyself an universal Church, and hast promised to be with thy Ministers to the end of the world; be graciously pleased

to bless the ministry and service of him, who is appointed to offer the sacrifices of prayer and praise to thee in this house, which is called by thy name. May the words of his mouth, and the meditation of his heart, be always acceptable in thy sight, O Lord, our strength and our Redeemer. *Amen.*

O LORD, our God, we are not worthy that thou shouldest come under our roof; yet thou hast honored thy servants with appointing them to stand in thy House, and to serve in thy name. To thee and to thy service we devote ourselves, soul, body, and spirit, with all their powers and faculties. Fill our memory with the words of thy Law; enlighten our understanding with the illumination of the Holy Ghost; and may all the wishes and desires of our will centre in what thou hast commanded. And, to make us instrumental in promoting the salvation of the people committed to our charge, grant that we may faithfully administer thy holy Sacraments, and by our life and doctrine set forth thy true and lively Word. Be ever with us in the performance of all the duties of our ministry; in prayer, to quicken our devotion; in praises, to heighten our love and gratitude; and in preaching, to give

a readiness of thought and expression suitable to the clearness and excellency of thy Holy Word. Grant this, for the sake of Jesus Christ thy Son, our Saviour. *Amen.*

MOST merciful Father, we beseech thee to send down upon us thy servants, thy heavenly blessing; and endue us with thy holy Spirit, that in preaching thy word, we may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine; but also may be to such as believe, wholesome examples in word, in conversation, in love, in faith, in chastity, and in purity; that faithfully fulfilling our course, at the latter day we may receive the crown of righteousness laid up by the LORD, the righteous Judge, who liveth and reigneth one God, with the Father and the Holy Ghost, world without end. *Amen.*

For Congregations.

O GOD, Holy Ghost, Sanctifier of the Faithful, visit, we pray thee, this Congregation with thy love and favor; enlighten their minds more and more with the light of the everlasting Gospel: graft in their hearts a love of the truth; in-

crease in them true religion; nourish them with all goodness; and of thy great mercy keep them in the same, O blessed Spirit, whom, with the Father and the Son together, we worship and glorify as one God, world without end. *Amen.*

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-Stone; Grant that, by the operation of the Holy Ghost, all Christians may be so joined together in unity of spirit, and in the bond of peace, that they may be an holy temple acceptable unto thee. And especially to this Congregation present, give the abundance of thy grace; that with one heart they may desire the prosperity of thy holy Church, and with one mouth may profess the faith once delivered to the Saints. Defend them from the sins of heresy and schism; let not the foot of pride come nigh to hurt them, nor the hand of the ungodly to cast them down. And grant that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; that so they may walk in the ways of truth and peace, and at last be numbered with thy

Saints in glory everlasting; through thy merits, O blessed Jesus, thou gracious Bishop and Shepherd of our souls, who art, with the Father and the Holy Ghost, one God, world without end. *Amen.*

For Missionaries.

O LORD Jesus Christ, the desire of all nations, watch over thy messengers both by sea and land; prosper their endeavors to spread thy Gospel among the heathen: accompany the word of their testimony concerning the atonement with demonstration of thy Spirit and of power. May they see thy work prospering in their hands; and hasten the time, O gracious Saviour, when the multitude of the heathen shall be gathered into thy fold, and when all in every land who neglect thy salvation, shall be converted unto thee. Grant this, O Saviour, for the glory of thy name. *Amen.*

For Youth and Institutions of Learning.

ALMIGHTY God, the author of all being, our only true guide and protector, visit with thy blessing, we pray thee, our Sunday-schools and seminaries of learning. Inspire the teachers with a proper sense of their solemn duties, and with grace and strength to fulfill them. May

our youth be trained up in thy nurture and admonition. Implant in their hearts that fear of the LORD which is the beginning of knowledge, and that faith which worketh by love and overcometh the world. Fill their memories with the words of thy law. Open their understandings to the truth, as in Jesus; so that, made wise unto salvation, they may escape the pollutions of error and sin, and become strong in thy hands for the maintenance of pure and undefiled religion among men. Grant this, for the sake of Jesus Christ, thy son, our Saviour. *Amen.*

To be used at the Meetings of Ecclesiastical Bodies.

ALMIGHTY and everlasting God, who, by thy Holy Spirit, didst preside in the councils of the blessed Apostles, and hast promised, through thy Son Jesus Christ, to be with thy Church to the end of the world; we beseech thee to be present with the council of this portion of thy Church here assembled in thy name and presence. Save them from all error, ignorance, pride, and prejudice; and of thy great mercy vouchsafe, we beseech thee, so to direct, sanctify, and govern us in our present work, by the mighty power of the Holy Ghost, that the comfortable Gospel

of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, Satan, and death; till at length the whole of thy dispersed sheep, being gathered into thy fold, shall become partakers of everlasting life; through the merits and death of Jesus Christ our Saviour. *Amen.*

After the Sermon.

ASSIST us mercifully, O LORD, in these our supplications and prayers; and dispose the way of thy servants towards the attainment of everlasting salvation: that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our LORD. *Amen.*

GRANT, we beseech thee, Almighty God, that the words which we have heard this day, with our outward ears, may, through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living; to the honor and praise of thy Name; through Jesus Christ our LORD. *Amen.*

DIRECT us, O LORD, in all our doings, with thy most gracious favor, and fur-

ther us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name; and finally, by thy mercy, obtain everlasting life; through Jesus Christ our LORD. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; we beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our LORD. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of those who ask in thy Son's name; We beseech thee mercifully to incline thine ears to us who have now made our prayers and supplications unto thee; and grant, that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our LORD. *Amen.*

BLESSED be thy name, O LORD God, for that it hath pleased thee to have

thy habitation among the sons of men, and to dwell in the midst of the assembly of the saints upon the earth; bless, we beseech thee, the religious services of this day, and grant that in this place which is dedicated to thee thy holy name may be worshiped, and thy Gospel preached in truth and purity throughout all generations; through Jesus Christ our LORD. *Amen.*

Benediction.

THE God of peace, who brought again from the dead our LORD Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant; Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. *Amen.*

Or this.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, And of his Son Jesus Christ our LORD: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

THANKSGIVINGS.

For Rain.

O GOD, our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee, in our great necessity, to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name; through thy mercies in Jesus Christ our LORD. *Amen.*

For Fair Weather.

O LORD God, who hast justly humbled us by thy late visitation of us with immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify thy holy Name, for this thy mercy, and will always declare thy loving kindness from generation to generation; through Jesus Christ our LORD. *Amen.*

For Plenty.

O MOST merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into plenty; We give thee humble thanks for this thy special bounty; beseeching thee to continue thy loving kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort; through Jesus Christ our LORD. *Amen.*

For Peace and Deliverance from our Enemies.

O ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving, for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it is of thy mercy that we are not consumed, because thy compassions fail not. It is of thy goodness that we were not delivered over as a prey unto them; and we beseech thee still to continue thy goodness toward us, that all the world may know that thou art our Saviour and mighty Deliverer; through Jesus Christ our LORD. *Amen.*

Thanksgiving for Peace.

O ETERNAL God, our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and, leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies toward us; through Jesus Christ our LORD. *Amen.*

For Deliverance from great Sickness and Mortality.

O LORD God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation; and now, in the midst of judgment remembering mercy, hast redeemed our souls from the jaws of death; We offer unto thy fatherly goodness ourselves, our souls and bodies which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying

thy mercies in the midst of thy Church; through Jesus Christ our LORD. *Amen.*

For a Recovery from Sickness.

O GOD who art the giver of life, of health, and of safety, We bless thy Name, that thou hast been pleased to deliver from *his* bodily sickness *this* thy *servant*, who now *desires* to return thanks unto thee, in the presence of all thy people. Gracious art thou, O LORD, and full of compassion to the children of men. May *his heart* be duly impressed with a sense of thy merciful goodness, and may *he* devote the residue of *his* days to an humble, holy, and obedient walking before thee; through Jesus Christ our LORD. *Amen.*

For a Safe Return from Sea.

MOST gracious LORD, whose mercy is over all thy works; We praise thy holy Name that thou hast been pleased to conduct in safety, through the perils of the great deep, this thy *servant*, who now *desires* to return *his* thanks unto thee, in thy holy Church. May *he* be duly sensible of thy merciful providence towards *him*, and ever express *his* thankfulness by

a holy trust in thee, and obedience to thy laws: through Jesus Christ our LORD. *Amen.*

For a safe Return from a Journey.

ALMIGHTY God, whose mercies are over all thy works, we adore thee for thy goodness to the children of men. But especially do we render thee hearty thanks for the safe conduct, through manifold dangers, of thy *servant*, who, in the presence of thy people, *desires* to acknowledge thy benefits, and to offer unto thee the sacrifice of praise and thanksgiving. Accept *his* offering, we beseech thee, O LORD: and give *him* grace to manifest *his* sense of thy goodness, by a continued reliance upon thy care, and by devoting *himself* to thy service in righteousness of living; through Jesus Christ our LORD. *Amen.*

For Deliverance from Peril.

O GOD, merciful Father, we praise thee in that thou hast heard us in the hour of distress, and art become our salvation. Thou art a God full of compassion, and plenteous in mercy. We are alive to praise thee this day, not for our worthiness, but because of thy great mercies.

When we were in distress, thou didst help us; when trouble was hard upon us, and our strength failed, thine almighty arm was our defence. Accept our thanks, and keep us ever mindful of thy mercies; through Jesus Christ our LORD. *Amen.*

The Thanksgiving of Women after Childbirth.

¶ To be said when any Woman, being present in Church, shall desire to return Thanks to Almighty God for her safe deliverance.

O ALMIGHTY God, we give thee humble thanks, for that thou hast been graciously pleased to preserve, through the great pain and peril of childbirth, *this woman*, thy *servant*, who *desireth* now to offer *her* praises and thanksgivings unto thee. Grant, we beseech thee, most merciful Father, that *she*, through thy help, may both faithfully live and walk according to thy will in this life present, and also may be *partaker* of everlasting glory in the life to come; through Jesus Christ our LORD. *Amen.*

THE ORDER FOR THE

ADMINISTRATION OF THE LORD'S SUPPER,

OR THE

HOLY COMMUNION.

NOTE. This Communion Service may be used in connection with, or in place of the Order of Morning Prayer.

[¶ The Minister shall give notice for the Administration of the Holy Communion, by reading this Exhortation.

DEARLY beloved brethren, on ——— day next I purpose, through God's assistance, to administer the LORD'S Supper, in remembrance of his meritorious Cross and Passion, by which alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. To this Sacred Feast I invite all who are religiously and devoutly disposed, and may the Blessed Spirit incline your hearts that ye refuse not to come thereto, being so lovingly bidden by Christ Himself.]

¶ The Table, at the Communion time, shall have a fair white linen cloth upon it, and so much bread and wine as the Minister shall think sufficient. And the Minister, after a hymn has been sung, shall say:—

The LORD be with you.
Answer. And with thy spirit.
Minister. Let us pray.
O LORD show thy mercy upon us.
Answer. And grant us thy salvation.
Minister. O God, make clean our hearts within us.
Answer. And strengthen us with thy Holy Spirit.

¶ Then shall the Minister and people say the LORD'S Prayer.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread: And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, forever and ever. Amen.

The Collect.

ALMIGHTY God, unto whom all hearts are open, all desires known, and from

whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our LORD. *Amen.*

¶ Then shall the Minister rehearse the Ten Commandments.

Minister. God spake these words, and said; I am the LORD thy God; Thou shalt have none other gods before me.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I, the LORD thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the LORD thy God in vain; for the LORD

will not hold him guiltless that taketh his Name in vain.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the LORD thy God. In it thou shalt not do any work; thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the LORD blessed the Sabbath-day, and hallowed it.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not kill.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbor.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Hear also what our LORD Jesus Christ saith: Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

People. LORD, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Minister. O Almighty LORD, and everlasting God, vouchsafe, we beseech thee,

to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our LORD and Saviour Jesus Christ. *Amen.*

¶ Then shall be said the Collect of the day. And immediately after the Collect, the Minister shall read the Epistle, saying, The Epistle (or the portion of Scripture appointed for the Epistle) is written in the ——— Chapter of ———, beginning at the ——— Verse. And the Epistle ended, he shall say, Here endeth the Epistle. The Holy Gospel is written in the ——— Chapter of ———, beginning at the ——— Verse.

¶ Here the people shall rise and say or sing:

Glory be to Thee, O LORD.

¶ Then shall be read the Gospel, and after it, either the Apostles', or the Nicene Creed.

¶ Then, after a Hymn, shall follow the Sermon. After which the Minister shall return to the LORD's Table, and shall give the following, or a similar invitation;

OUR fellow Christians of other branches of Christ's Church, and all who love our Divine LORD and Saviour Jesus Christ in sincerity, are affectionately invited to the LORD'S Table.

¶ If there should be a collection, one or more of the following sentences shall be read.

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matt.* v, 16.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. *St. Luke* vi, 38.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *St. Matt.* vi, 19, 20.

Not every one that saith unto me, LORD, LORD, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven. *St. Matt.* vii, 21.

Zacchæus stood, and said unto the LORD; Behold, LORD, the half of my goods I give to the poor; and if I have taken anything from any man, by false

accusation, I restore him fourfold. *St. Luke* xix, 8.

Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix, 7.

If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? 1 *Cor.* ix, 11.

Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the LORD ordained that they which preach the Gospel shall live of the Gospel. 1 *Cor.* ix, 13, 14.

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. 2 *Cor.* ix, 6, 7.

Let him that is taught in the Word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. *Gal.* vi, 6, 7.

As we have, therefore, opportunity, let

us do good unto all men, especially unto them who are of the household of faith. *Gal.* vi, 10.

Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. 1 *Tim.* vi, 6, 7.

Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 *Tim.* vi, 17, 18, 19.

To do good, and to communicate, forget not: for with such sacrifices God is well pleased. *Heb.* xiii, 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in Him? 1 *St. John* iii, 17.

He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again. *Prov.* xix, 17.

Blessed is he that considereth the poor: the LORD will deliver him in time of trouble. *Psalm* xli, 1.

God is not unrighteous to forget your work and labor of love, which ye have

showed toward his name, in that ye have ministered to the saints, and do minister. *Heb.* vi, 10.

Minister. Let us pray for the whole state of Christ's Church militant.

ALMIGHTY and ever-living God, who by thy holy Apostle has taught us to make prayers and supplications, and to give thanks for all men; We humbly beseech thee most mercifully [*to accept our alms, and*]* to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love. We beseech thee also, so to direct and dispose the hearts of all who are in authority, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all Ministers of thy Gospel, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and

*If there be no alms, then shall the enclosed words be omitted.

duly administer thy Holy Sacraments. And to all thy people give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee, of thy goodness, O LORD, to comfort and succor all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ After this prayer, the Minister shall say,

DEARLY beloved in the LORD, ye who mind to come to this holy Table of the LORD must consider how St. Paul exhorteth all persons to examine themselves, before they eat of that Bread, and drink of that Cup. For, the benefit is great, if with a true penitent heart and

lively faith we receive this Holy Supper. Judge, therefore, yourselves, brethren, that ye be not judged of the LORD; repent ye truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; and so shall ye be meet partakers of this Holy Feast. And above all things, ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained for us; he hath instituted and ordained this Holy Supper, as a pledge of his love, and for a continual remembrance of his death, to our great and endless comfort. To him, therefore, with the Father and Holy Ghost, let us give (as we are most bounden) continual thanks; submitting

ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

Minister. Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

¶ Confession to be made by the Minister and people.

ALMIGHTY God, Father of our LORD Jesus Christ, Maker of all things, Judge of all men: We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings. The remembrance of them is grievous unto us. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our LORD Jesus Christ's sake, Forgive us all that is past;

And grant that we may ever hereafter
Serve and please thee in newness of life,
To the honor and glory of thy Name;
Through Jesus Christ our LORD. Amen.

¶ Then shall the Minister say,

ALMIGHTY God, our heavenly Father, who of thy great mercy hast promised forgiveness of sins to all those who, with hearty repentance and true faith, turn unto thee; Have mercy upon us; pardon and deliver us from all our sins; confirm and strengthen us in all goodness; and bring us to everlasting life; through Jesus Christ our LORD. *Amen.*

¶ Then the Minister, standing, shall say,

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him:

Come unto me, all ye that labor and are heavy laden, and I will give you rest. *St. Matt.* xi, 28.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *St. John* iii, 16.

Hear also what St. Paul saith:

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came

into the world to save sinners. 1 *Tim.* i, 15.

Hear also what St. John saith:

If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the Propitiation for our sins. 1 *St. John* ii, 1, 2.

Minister. Lift up your hearts.

Answer. We lift them up unto the LORD.

Minister. Let us give thanks unto our LORD God.

Answer. It is meet and right so to do.

Minister. It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O LORD, [Holy Father,]* Almighty Everlasting God.

¶ Here shall follow the proper Preface, according to the time, if there be any specially appointed; or else immediately shall be said or sung, by the Minister and People,

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious name; evermore praising thee, and say-

* These words [*Holy Father*] must be omitted on Trinity Sunday.

ing, Holy, holy, holy, LORD God of Hosts, heaven and earth are full of thy glory; Glory be to thee, O LORD Most High. Amen.

PROPER PREFACES.

Upon Christmas Day.

BECAUSE thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man, being born of the Virgin Mary, without sin, to make us clean from all sin. Therefore with Angels, etc.

Upon Easter Day.

BUT chiefly are we bound to praise thee for the glorious resurrection of thy Son Jesus Christ our LORD: For he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world: who by his death hath destroyed death, and, by his rising to life again, hath restored to us everlasting life. Therefore with Angels, etc.

Upon Ascension Day.

THROUGH thy most dearly beloved Son, Jesus Christ our LORD; who, after his most glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, etc.

Upon Whitsunday.

THROUGH Jesus Christ our LORD, according to whose promise the Holy Ghost has been given to convince the world of sin, of righteousness, and of judgment; and to teach thy people, leading them into all truth. Therefore with Angels, etc.

Upon Trinity Sunday.

BECAUSE that in the Unity of thy Divine Essence thou hast manifested thyself in a Threefold Personality: God the Father loving us, God the Son redeeming us, and God the Holy Ghost regenerating and sanctifying us. Therefore with Angels, etc.

¶ Or else this may be said, the words [*Holy Father*] being retained in the introductory Address,

FOR the precious death and merits of thy Son Jesus Christ our LORD, and for the sending to us of the Holy Ghost the Comforter; who are one with thee in thy eternal Godhead. Therefore with Angels, etc.

¶ Then shall the Minister kneel at the LORD'S Table and say,

WE do not presume to come to this thy table, O merciful LORD, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same LORD, whose property is always to have mercy. Grant us, therefore, gracious LORD, so to commemorate in this breaking of bread the death of thy dear Son Jesus Christ, that we may feed on him in our hearts by faith, and that we may evermore dwell in him, and he in us. *Amen.*

ALL glory be to thee, Almighty God, our heavenly Father, for that thou, of

thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again; for in the night in which he was betrayed he took Bread; and, when he had given thanks, he brake it, and gave to his disciples, saying, Take, eat, this is my body, which is given for you; do this in remembrance of me. Likewise, after supper, he took the Cup; and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of me.

¶ Here shall be sung a Hymn.

¶ Then shall the Minister first receive the Communion himself, and proceed to deliver the same to the Ministers assisting, and, after that, to the people. And before delivering the Bread, he

shall say, to all the Communicants then around the Table,

THE Body of Our LORD Jesus Christ, which was given for you, preserve your bodies and souls unto everlasting life.

¶ And when he delivereth the Bread, he shall say,

TAKE and eat this bread in remembrance that Christ died for thee, and feed on him in thy heart, by faith, with thanksgiving.

¶ And before delivering the Cup, he shall say, to all the Communicants then around the Table,

THE Blood of our LORD Jesus Christ, which was shed for you, preserve your bodies and souls unto everlasting life.

¶ And when he delivereth the Cup, he shall say,

DRINK this wine in remembrance that Christ's blood was shed for thee, and be thankful.

¶ After all have communed, then shall be said or sung the following hymn:

GLORY be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship

thee, we glorify thee, we give thanks to thee for thy great glory, O LORD God, heavenly King, God the Father Almighty.

O LORD, the only begotten Son, Jesus Christ; O LORD God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the LORD; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

¶ After this shall be said by the Minister, all kneeling, one or both of the following prayers.

O LORD and heavenly Father, we thy humble servants earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we

offer and present unto thee, O LORD, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we and all partakers of the Holy Communion may be filled with thy grace and heavenly benediction. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our LORD; by whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. *Amen.*

ALMIGHTY and ever living God, we most heartily thank thee for that thou hast vouchsafed to call us to the knowledge of the truth, and faith in thy Son, our Saviour, Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we

most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our LORD, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. *Amen.*

¶ Then shall the Minister dismiss them with these words:

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our LORD: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ Or these:

THE God of peace, who brought again from the dead our LORD Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will; working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. *Amen.*

¶ If among those who come to be partakers of the Holy Communion the Minister shall know any to be an open and notorious evil liver, or to have done any wrong to his neighbors by word or deed, so that the Congregation be thereby offended; he shall advise him, that he come not to the LORD'S Table until he have openly declared himself to have truly repented and amended his former evil life, that the Congregation may thereby be satisfied; and that he hath recompensed the parties to whom he hath done wrong; or at least declare himself to be in full purpose to do so, as soon as he conveniently may.

¶ The same order shall the Minister use with those betwixt whom he perceiveth malice and hatred to reign.

¶ In conducting this Service, except when kneeling, the Minister shall face the people.

NOTE. The act and prayer of consecration do not change the nature of the elements, but merely set them apart for a holy use: and the reception of them in a kneeling posture is not an act of adoration of the elements.

THE

COLLECTS, EPISTLES, AND GOSPELS,

FOR USE THROUGHOUT THE YEAR.

The First Sunday in Advent.

THE COLLECT.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armor of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

¶ This Collect may be repeated with the other Collects in Advent, until Christmas-day.

THE EPISTLE. *Rom.* xiii, 8.

OWE no man anything, but to love one another: for he that loveth another

hath fulfilled the Law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore love is the fulfilling of the Law. And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the LORD Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof.

THE GOSPEL. *St. Matt.* xxi, 1.

WHEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the Mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with

her: loose them, and bring them unto me. And if any man say aught unto you, ye shall say, The LORD hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them; and brought the ass and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way: others cut down branches from the trees, and strewed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David! Blessed is he that cometh in the name of the LORD! Hosanna in the highest! And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus, the Prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the

house of prayer; but ye have made it a den of thieves.

The Second Sunday in Advent.

THE COLLECT.

BLESSED LORD, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

THE EPISTLE. *Rom.* xv, 4.

WHATSOEVER things were written aforetime, were written for our learning; that we, through patience, and comfort of the Scriptures, might have hope. Now the God of patience and consolation grant you to be like-minded one towards another, according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our LORD Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the

glory of God. Now I say, that Jesus Christ was a minister of the Circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy Name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the LORD, all ye Gentiles; and laud him, all ye people. And again Esaias saith, There shall be a Root of Jesse, and He that shall rise to reign over the Gentiles, in Him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

THE GOSPEL. *St. Luke* xxi, 25.

AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And

when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh. And he spake to them a parable, Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away; but my words shall not pass away.

The Third Sunday in Advent.

THE COLLECT.

O LORD Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE. 1 *Cor.* iv, 1.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself, yet am I not hereby justified: but He that judgeth me is the LORD. Therefore judge nothing before the time, until the LORD come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

THE GOSPEL. *St. Matt.* xi, 2.

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou He that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached

to them: and blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? a prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The Fourth Sunday in Advent.

THE COLLECT.

O LORD, raise up, we pray thee, thy power, and come among us, and with great might succor us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our LORD, to whom, with thee and the Holy Ghost, be honor and glory, world without end. *Amen.*

THE EPISTLE. *Phil.* iv, 4.

REJOICE in the LORD alway; and again I say, Rejoice. Let your moderation be known unto all men. The LORD is at hand. Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

THE GOSPEL. *St. John* i, 19.

THIS is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the LORD, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest

thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water: but there standeth One among you, whom ye know not; He it is, who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

The Nativity of our Lord, or the Birthday of Christ, commonly called Christmas-day.

THE COLLECT.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our LORD Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

THE EPISTLE. *Heb.* i, 1.

GOD, who at sundry times and in divers manners spake in time past unto the

fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who (being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power), when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the First-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works

of thine hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

THE GOSPEL. *St. John* i, 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even

to them that believe on his Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the Only-begotten of the Father,) full of grace and truth.

The Sunday after Christmas-day.

THE COLLECT.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

THE EPISTLE. *Gal.* iv, 1.

NOW I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed of the father. Even so we, when we were children, were in bon-

dage under the elements of the world; but when the fullness of the time was come, God sent forth his Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God, through Christ.

THE GOSPEL. *St. Matt.* i, 18.

THE birth of Jesus Christ was on this wise. When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the LORD appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. (Now all this was done, that it

might be fulfilled which was spoken of the LORD by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is, God with us.) Then Joseph being raised from sleep did as the angel of the LORD had bidden him, and took unto him his wife; and knew her not till she had brought forth her first-born son: and he called his name JESUS.

The Circumcision of Christ.

THE COLLECT.

ALMIGHTY God, who madest thy blessed Son to be circumcised, and obedient to the Law for man; Grant us the true Circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will: through the same thy Son Jesus Christ our LORD. *Amen.*

THE EPISTLE. *Rom.* iv, 8.

BLESSED is the man to whom the LORD will not impute sin. Cometh this blessedness then upon the Circumcision

only, or upon the Uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised: that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the Circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the Law, but through the righteousness of faith. For if they which are of the Law be heirs, faith is made void, and the promise made of none effect.

THE GOSPEL. *St. Luke*, ii. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which

the LORD hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

¶ This Collect, Epistle, and Gospel may be used until the Epiphany.

The Epiphany, or the Manifestation of Christ to the Gentiles.

THE COLLECT.

O GOD, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant that we, who know thee now by faith, may after

this life have the fruition of thy glorious Godhead; through Jesus Christ our LORD. *Amen.*

THE EPISTLE. *Eph.* iii, 1.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to youward: How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ, by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our LORD: in whom we have boldness and access with confidence by the faith of him.

THE GOSPEL. *St. Matt.* ii, 1.

WHEN Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the East to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the East, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men,

enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and, lo, the star which they saw in the East went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

The First Sunday after the Epiphany.

THE COLLECT.

O LORD, we beseech thee mercifully to receive the prayers of thy people who call upon thee; and grant that they may both perceive and know what things they

ought to do, and also may have grace and power faithfully to fulfill the same; through Jesus Christ our LORD. *Amen.*

THE EPISTLE. *Rom.* xii, 1.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.

THE GOSPEL. *St. Luke* ii, 41.

NOW his parents went to Jerusalem every year at the feast of the Passover. And when he was twelve years old, they went up to Jerusalem, after the custom of

the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man.

The Second Sunday after the Epiphany.

THE COLLECT.

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our LORD. *Amen.*

THE EPISTLE. *Rom.* xii, 6.

HAVING then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the LORD; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them

which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

THE GOSPEL. *St. John* ii, 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew), the governor

of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse; but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

The Third Sunday after the Epiphany.

THE COLLECT.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our LORD. *Amen.*

THE EPISTLE. *Rom.* xii, 16.

BE not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will

repay, saith the LORD. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

THE GOSPEL. *St. Matt.* viii, 1.

WHEN he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, LORD, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, LORD, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, LORD, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under

authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled. and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into utter darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

The Fourth Sunday after the Epiphany.

THE COLLECT.

O GOD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection as may support us in all dangers, and carry us through all temptations; through Jesus Christ our LORD. *Amen.*

THE EPISTLE. *Rom.* xiii, 1.

LET every soul be even subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor.

THE GOSPEL. *St. Matt.* viii, 23.

AND when he was entered into a ship, his disciples followed him. And

behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves; but he was asleep. And his disciples came to him, and awoke him, saying, LORD, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went

their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

The Fifth Sunday after the Epiphany.

THE COLLECT.

O LORD, we beseech thee to keep thy Church and household continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our LORD. *Amen.*

THE EPISTLE. *Col.* iii, 12.

PUT on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the

which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs; singing with grace in your hearts to the LORD. And whatsoever ye do, in word or deed, do all in the Name of the LORD Jesus, giving thanks to God and the Father, by him.

THE GOSPEL. *St. Matt.* xiii, 24.

THE kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares,

and bind them in bundles to burn them: but gather the wheat into my barn.

The Sixth Sunday after the Epiphany.

THE COLLECT.

O GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where, with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. *Amen.*

THE EPISTLE. 1 *St. John* iii, 1.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be

like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the Law; for sin is the transgression of the Law. And ye know that He was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

THE GOSPEL. *St. Matt.* xxiv, 23.

THEN if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not. For as the lightning cometh

out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

The Sunday called Septuagesima, or the third Sunday before Lent.

THE COLLECT.

O LORD, we beseech thee favorably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the

Holy Ghost, ever one God, world without end. *Amen.*

THE EPISTLE. 1 *Cor.* ix, 24.

KNOW ye not, that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery, is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away.

THE GOSPEL. *St. Matt.* xx, 1.

THE kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about

the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last; for many be called, but few chosen.

The Sunday called Sexagesima, or the second Sunday before Lent.

THE COLLECT.

O LORD God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our LORD. *Amen.*

THE EPISTLE. 2 *Cor.* xi, 19.

YE suffer fools gladly, seeing ye yourselves are wise. For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak. Howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been

in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our LORD Jesus Christ, which is blessed for evermore, knoweth that I lie not.

THE GOSPEL. *St. Luke* viii, 4.

WHEN much people were gathered together, and were come to him out of every city, he spake by a parable. A sower went out to sow his seed: and as he sowed, some fell by the way-side: and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and

the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the Word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called Quinquagesima, or the next Sunday before Lent.

THE COLLECT.

O LORD, who hast taught us that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. *Amen.*

THE EPISTLE. 1 *Cor.* xiii, 1.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself un-

seemly; seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

THE GOSPEL. *St. Luke* xviii, 31.

THEN Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For he shall be delivered unto the Gentiles, and shall

be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging; and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace; but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him; and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God; and all the people, when they saw it, gave praise unto God.

The first day of Lent, commonly called Ash-Wednesday.

THE COLLECT.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our LORD. *Amen.*

¶ This Collect may be read during Lent, after the Collect appointed for the day.

¶ At Morning Prayer, the Litany being ended, shall be said the following Prayers, immediately before the General Thanksgiving.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our LORD. *Amen.*

O MOST mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast

made; who wouldest not the death of a sinner, but rather that he should turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good LORD, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our LORD. *Amen.*

¶ Then shall the people say this that followeth, with the Minister.

TURN thou us, O good LORD, and so shall we be turned. Be favorable, O LORD, Be favorable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good

LORD, spare them, And let not thine heritage be brought to confusion. Hear us, O LORD, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son, Jesus Christ our LORD. Amen.

FOR THE EPISTLE. *Joel* ii, 12.

TURN ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the LORD your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat-offering and a drink-offering unto the LORD your God? Blow the trumpet in Sion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heri-

tage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

THE GOSPEL. *St. Matt.* vi, 16.

WHEN ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also.

The First Sunday in Lent.

THE COLLECT.

O LORD, who for our sake didst fast forty days and forty nights; Give us

grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honor and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

THE EPISTLE. 2 *Cor.* vi, 1.

WE then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as un-

known, and yet well known: as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich: as having nothing, and yet possessing all things.

THE GOSPEL. *St. Matt.* iv. 1.

THEN was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus saith unto him, It is written again, Thou shalt not tempt the LORD thy God. Again, the devil taketh him up into an exceeding high mountain, and showeth him all

the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan! for it is written, Thou shalt worship the LORD thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.

The Second Sunday in Lent.

THE COLLECT.

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our LORD. *Amen.*

THE EPISTLE. 1 *Thess.* iv, 1.

WE beseech you, brethren, and exhort you by the LORD Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what com-

mandments we gave you by the LORD Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honor; not in the lust of concupiscence, even as the Gentiles which know not God: that no man go beyond and defraud his brother in any matter; because that the LORD is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.

THE GOSPEL. *St. Matt.* xv. 21.

JESUS went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O LORD, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Then came she and worshipped him, saying, LORD, help me! But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, LORD; yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The Third Sunday in Lent.

THE COLLECT.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our LORD. *Amen.*

THE EPISTLE. *Eph.* v, 1.

BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covet-

ousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the LORD: walk as children of light; (for the fruit of the Spirit is in all goodness, and righteousness, and truth;) proving what is acceptable unto the LORD. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light; for whatsoever doth make manifest is light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

THE GOSPEL. *St. Luke* xi, 14.

JESUS was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils. He that is not with me is against me; and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh

through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the Word of God, and keep it.

The Fourth Sunday in Lent.

THE COLLECT.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our LORD and Saviour Jesus Christ. *Amen.*

THE EPISTLE. *Gal.* iv, 21.

TELL me, ye that desire to be under the Law, do ye not hear the Law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless, what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then,

brethren, we are not children of the bondwoman, but of the free.

THE GOSPEL. *St. John* vi, 1.

JESUS went over the Sea of Galilee, which is the Sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the Passover, a feast of the Jews, was nigh. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to

them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

The Fifth Sunday in Lent.

THE COLLECT.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our LORD. *Amen.*

THE EPISTLE. *Heb.* ix, 11.

CHRIST being come an High Priest of good things to come, by a greater and

more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the Holy Place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

THE GOSPEL. *St. John* viii, 46.

JESUS said, Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honor

my Father, and ye do dishonor me. And I seek not mine own glory: there is One that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honor myself, my honor is nothing: it is my Father that honoreth me; of whom ye say, that he is your God. Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoiced to see my day; and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I AM. Then took they up stones to cast at him; but Jesus hid himself, and went out of the temple.

The Sunday next before Easter.

THE COLLECT.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our LORD. *Amen.*

THE EPISTLE. *Phil.* ii, 5.

LET this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a Name which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and

things under the earth; and that every tongue should confess that Jesus Christ is LORD, to the glory of God the Father.

THE GOSPEL. *St. Matt.* xxvii, 1.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas, who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of Him

that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the LORD appointed me. And Jesus stood before the governor; and the governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them,

Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified! And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified! When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children! Then released he Barabbas unto them; and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put

his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them and upon my vesture did they cast lots. And sitting down they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let

him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying *Eli! Eli! lama sabachthani?* that is to say, My God! my God! why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent: and the graves were opened; and many bodies of saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Monday before Easter.

FOR THE EPISTLE. *Isa.* lxiii, 1.

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving-kindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness towards the house of Israel,

which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the Angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit; therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his Holy Spirit within him? that led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting Name? that led them through the deep, as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the LORD caused him to rest; so didst thou lead thy people, to make thyself a glorious Name. Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies towards me?

are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our Father, our Redeemer; thy Name is from everlasting. O LORD, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine: thou never barest rule over them; they were not called by thy Name.

THE GOSPEL. *St. Mark* xiv, 1.

AFTER two days was the feast of the Passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of

the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, Let her alone; why trouble ye her? She hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always. She hath done what she could; she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the good man of the

house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will show you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them; and they made ready the passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, one of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him, one by one, Is it I? And another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of Man indeed goeth, as it is written of him: but wo to that man by whom the Son of Man is betrayed! good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine,

until that day that I drink it new in the Kingdom of God. And when they had sung an hymn, they went out into the Mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will,

but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy;) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of Man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus

answered and said unto them, Are ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the temple, teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him. And he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. And Peter followed him afar off, even into the palace of the high priest; and he sat with the servants, and warmed himself at the fire. And the chief priests, and all the council, sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou

nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witness? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy. And the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch: and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean,

and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Tuesday before Easter.

FOR THE EPISTLE. *Isa.* l, 5.

THE LORD God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the LORD God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold, the LORD God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment; the moth shall eat them up. Who is among you

that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the Name of the LORD, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

THE GOSPEL. *St. Mark* xv, 1.

AND straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed

murder in the insurrection. And the multitude crying aloud began to desire him to do so as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? (For he knew that the chief priests had delivered him for envy.) But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him! Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him! And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall, called Prætorium; and they called together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led

him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. And when the sixth

hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi! Eloi! lama sabachthani?* which is, being interpreted, My God! my God! why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain, from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

Wednesday before Easter.

THE EPISTLE. *Heb.* ix, 16.

WHERE a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Whereupon neither the first testament was dedicated without blood. For when

Moses had spoken every precept to all the people according to the Law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the Law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Nor yet that he should offer himself often, as the high priest entereth into the Holy Place every year with blood of others; (for then must he often have suffered since the foundation of the world;) but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many;

and unto them that look for him shall he appear the second time without sin unto salvation.

THE GOSPEL. *St. Luke*, xxii, 1.

NOW the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good man of the house, The Master saith unto thee,

Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall show you a large upper room furnished: there make ready. And they went, and found as he had said unto them; and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me is with me on the table. And truly the Son of Man goeth as it was determined; but wo unto that man by whom he is betrayed! And they began to inquire among themselves, which of them it was that should do this thing. And there

was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the LORD said, Simon, Simon, behold, Satan hath desired to have you that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, LORD, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye

any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, LORD, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the Mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet

spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss? When they which were about him saw what would follow, they said unto him, LORD, shall we smite with the sword? and one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders which were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw

him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth, this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the LORD turned, and looked upon Peter. And Peter remembered the word of the LORD, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of Man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say, that I

am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

Thursday before Easter.

THE EPISTLE. 1 *Cor.* xi, 17.

IN this that I declare unto you, I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the LORD'S Supper. For in eating every one taketh before other his own supper; and one is hungry, and another is drunken. What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the LORD that which also I delivered unto you, That the LORD Jesus, the same night in which he was betrayed, took bread: and

when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the LORD'S death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the LORD, unworthily, shall be guilty of the body and blood of the LORD. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the LORD'S body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the LORD, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

THE GOSPEL. *St. Luke* xxiii, 1.

THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest it. Then said Pilate to the chief priests and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him

at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends, together; for before they were at enmity between themselves. And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I, having examined him before you, have found no fault in this man, touching those things whereof ye accuse him. No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. (For of necessity he must release one unto them at the feast.) And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him! crucify him! And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might

be crucified: and the voices of them, and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us! and to the hills, Cover us! For if they do these things in a green tree, what shall be done in the dry? And there were also two others, malefactors, led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors: one on the right hand, and the other on the left.

Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, LORD, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the vail of the temple was rent in

the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

Good Friday.

THE COLLECTS.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our LORD Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Re-

ceive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our LORD and Saviour Jesus Christ. *Amen.*

O MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor desirest the death of a sinner, but rather that he should be converted and live; Have mercy upon all who neglect thy gospel; and especially upon the children of thine ancient people Israel; and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed LORD, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our LORD, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE. *Heb.* x, 1.

THE Law having a shadow of good things to come, and not the very image of the things, can never, with those sacrifices which they offered year by year continually, make the comers thereunto per-

fect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when He cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the Law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this Man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be

made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the LORD, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for He is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

THE GOSPEL. *St. John* xix, 1.

PILATE therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him! crucify him! Pilate saith unto them, Take ye him, and crucify him; for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at

all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king, speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him! away with him! crucify him! Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha; where they crucified him, and two others with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. This title then read many of the

Jews: for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith,

I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again another Scripture saith, They shall look on him whom they pierced.

Easter-Even.

THE COLLECT.

GRANT, O LORD, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our LORD. *Amen.*

THE EPISTLE. 1 *St. Pet.* iii, 17.

IT is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls were saved by water. The like figure whereunto, even baptism, doth also

now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers being made subject unto him.

THE GOSPEL. *St. Matt.* xxvii, 57.

WHEN the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his dis-

ciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

Easter-Day.

¶ At Morning Prayer, instead of the Psalm, *O come, let us sing*, &c., these Anthems shall be sung or said.

CHRIST our Passover, is sacrificed for us: therefore let us keep the feast;

Not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. 1 *Cor.* v, 7.

CHRIST being raised from the dead, dieth no more; death hath no more dominion over him.

For in that he died, he died unto sin once; but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto

God, through Jesus Christ our LORD. *Rom.* vi, 9.

CHRIST is risen from the dead, and become the first-fruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive. 1 *Cor.* xv, 20.

THE COLLECT.

ALMIGHTY God, who through thine only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our LORD, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

THE EPISTLE. *Col.* iii, 1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked sometime, when ye lived in them.

THE GOSPEL. *St. John* xx, 1.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the LORD out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the

linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

Monday in Easter-week.

THE COLLECT.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life: We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our LORD, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

FOR THE EPISTLE. *Acts* x, 34.

PETER opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The Word which God sent unto the children of Israel, preaching peace by Jesus Christ, (he is LORD of all,) that Word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree. Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the Prophets witness, that through his Name

whosoever believeth in him shall receive remission of sins.

THE GOSPEL. *St. Luke* xxiv, 13.

BEHOLD, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have

redeemed Israel: and besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the Prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the Prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village whither they went; and he made as though he would have gone further. But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within

us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The LORD is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tuesday in Easter-Week.

THE COLLECT.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect: through Jesus Christ our LORD, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

FOR THE EPISTLE. *Acts* xiii, 26.

MEN and brethren, children of the stock of Abraham, and whosoever among

you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the Prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of

God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the Law of Moses. Beware, therefore, lest that come upon you, which is spoken of in the Prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

THE GOSPEL. *St. Luke* xxiv, 36.

JESUS himself stood in the midst of them, and saith unto them, Peace be unto you! But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and won-

dered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The First Sunday after Easter.

THE COLLECT.

ALMIGHTY Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and

truth; through the merits of the same thy Son Jesus Christ our LORD. *Amen.*

THE EPISTLE. 1 *St. John* v, 4.

WHATSOEVER is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath

life; and he that hath not the Son of God hath not life.

THE GOSPEL. *St. John* xx, 19.

THE same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you! And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the LORD. Then said Jesus to them again, Peace be unto you! as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

The Second Sunday after Easter.

THE COLLECT.

ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always

most thankfully receive that his inestimable benefit, and also daily endeavor ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our LORD. *Amen.*

THE EPISTLE. 1 *St. Peter* ii, 19.

THIS is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not: but committed himself to Him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

THE GOSPEL. *St. John* x, 11.

JESUS said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

The Third Sunday after Easter.

THE COLLECT.

ALMIGHTY God, who showest to them that are in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all those who are admitted into the fellowship of Christ's Religion, that they may avoid those things that are contrary to their

profession, and follow all such things as are agreeable to the same; through our LORD Jesus Christ. *Amen.*

THE EPISTLE. 1 *St. Peter* ii, 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the LORD'S sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king.

THE GOSPEL. *St. John.* xvi, 16.

JESUS said to his disciples, A little while, and ye shall not see me; and

again, a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me; and again, a little while, and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me; and again, a little while, and ye shall see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

The Fourth Sunday after Easter.

THE COLLECT.

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the things which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our LORD. *Amen.*

THE EPISTLE. *St. James* i, 17.

EVERY good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the Word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted Word, which is able to save your souls.

THE GOSPEL. *St. John* xvi, 5.

JESUS said unto his disciples, Now I go my way to Him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of Truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.

The Fifth Sunday after Easter.

THE COLLECT.

O LORD, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that are good, and by thy merciful guiding may perform the same; through our LORD Jesus Christ. *Amen.*

THE EPISTLE. *St. James* i, 22.

BE ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

THE GOSPEL. *St. John* xvi, 23.

VERILY, verily, I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day ye shall ask in my Name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have

spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

The Ascension-day.

THE COLLECT.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our LORD Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

FOR THE EPISTLE. *Acts* i, 1.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the Apostles whom he had chosen: to whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things

pertaining to the Kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, LORD, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

THE GOSPEL. *St. Mark* xvi, 14.

JESUS appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the LORD had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the LORD working with them, and confirming the Word with signs following.

Sunday after Ascension-day.

THE COLLECT.

O GOD the King of glory, who hast exalted thine only Son Jesus Christ with

great triumph unto thy kingdom in heaven; We beseech thee leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

THE EPISTLE. 1 *St. Pet.* iv, 7.

THE end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

THE GOSPEL. *St. John* xv, 26, and part of chap. xvi.

WHEN the Comforter is come, whom I will send unto you from the Father,

even the Spirit of Truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them.

Whit-Sunday.

THE COLLECT.

O GOD, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE. *Acts.* ii, 1.

WHEN the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians, we do hear

them speak in our tongues the wonderful works of God.

THE GOSPEL. *St. John* xiv, 15.

JESUS said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot) LORD, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make

our abode with him. He that loveth me not, keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

Monday in Whitsun-week.

THE COLLECT.

O GOD, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort: through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE. *Acts.* x, 34.

THEN Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The Word which God sent unto the children of Israel, preaching peace by Jesus Christ, (he is LORD of all,) that Word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God

was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree. Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he arose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the Prophets witness, that through his Name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the LORD. Then prayed they him to tarry certain days.

THE GOSPEL. *St. John* iii. 16.

GOD so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the Name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Tuesday in Whitsun-week.

THE COLLECT.

O GOD, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy

Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE. *Acts* viii, 14.

WHEN the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost. (For as yet he was fallen upon none of them: only they were baptized in the Name of the LORD Jesus.) Then laid they their hands on them, and they received the Holy Ghost.

THE GOSPEL. *St. John* x, 1.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name,

and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Trinity-Sunday.

THE COLLECT.

ALMIGHTY and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Ma-

jesty to worship the Unity; We beseech thee that thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

FOR THE EPISTLE. *Rev.* iv, 1.

AFTER this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and One sat on the throne. And He that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal; and in the

midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory, and honor, and thanks to Him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are, and were created.

THE GOSPEL. *St. John* iii, 1.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou

doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of

Man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life.

The First Sunday after Trinity.

THE COLLECT.

O GOD, the strength of all those who put their trust in thee; Mercifully accept our prayers: and because, through the weakness of our mortal nature, we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed; through Jesus Christ our LORD. *Amen.*

THE EPISTLE. 1 *St. John* iv, 7.

BELOVED, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he

loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us; because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.

THE GOSPEL. *St. Luke* xvi, 19.

THERE was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou

wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the Prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.

The Second Sunday after Trinity.

THE COLLECT.

O LORD, who never failest to help and govern those whom thou dost bring up in thy steadfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name; through Jesus Christ our LORD. *Amen.*

THE EPISTLE. 1 *St. John* iii, 13.

MARVEL not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth

not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

THE GOSPEL. *St. Luke* xiv, 16.

A CERTAIN man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in thither the poor, and the maimed, and the halt, and the blind. And the servant said, LORD, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.

The Third Sunday after Trinity.

THE COLLECT.

O LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may, by thy mighty aid, be defended and comforted in all dangers and adversities; through Jesus Christ our LORD. *Amen.*

THE EPISTLE. 1 *St. Pet.* v, 5.

ALL of you be subject one to another and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him, for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be

glory and dominion for ever and ever. Amen.

THE GOSPEL. *St. Luke* xv, 1.

THEN drew near unto him all the publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost.

Likewise, I say unto you, There is joy in the presence of the Angels of God over one sinner that repenteth.

The Fourth Sunday after Trinity.

THE COLLECT.

O GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father, for Jesus Christ's sake our LORD. *Amen.*

THE EPISTLE. *Rom.* viii, 18.

I RECKON that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same, in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious

liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

THE GOSPEL. *St. Luke* vi, 36.

BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye,

when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

The Fifth Sunday after Trinity.

THE COLLECT.

GRANT, O LORD, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our LORD. *Amen.*

THE EPISTLE. 1 *St. Pet.* iii, 8.

BE ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise, blessing, knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue

it. For the eyes of the LORD are over the righteous, and his ears are open unto their prayers: but the face of the LORD is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the LORD God in your hearts.

THE GOSPEL. *St. Luke* v, 1.

IT came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now, when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net. And when they had this done, they enclosed a

great multitude of fishes; and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O LORD. For he was astonished, and all that were with him, at the draught of the fishes which they had taken; and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

The Sixth Sunday after Trinity.

THE COLLECT.

O GOD, who hast prepared for those who love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our LORD. *Amen.*

THE EPISTLE. *Rom.* vi, 3.

KNOW ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our LORD.

THE GOSPEL. *St. Matt.* v, 20.

JESUS said unto his disciples, Except your righteousness shall exceed the

righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The Seventh Sunday after Trinity.

THE COLLECT.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our LORD. *Amen.*

THE EPISTLE. *Rom.* vi, 19.

I SPEAK after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our LORD.

THE GOSPEL. *St. Mark* viii, 1.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and said unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand. And he sent them away.

The Eighth Sunday after Trinity.

THE COLLECT.

O GOD, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which are profitable for us: through Jesus Christ our LORD. *Amen.*

THE EPISTLE. *Rom.* viii, 12.

BRETHREN, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

THE GOSPEL. *St. Matt.* vii, 15.

BEWARE of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, LORD, LORD, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven.

The Ninth Sunday after Trinity.

THE COLLECT.

GRANT to us, LORD, we beseech thee, the spirit to think and do always such things as are right; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will; through Jesus Christ our LORD. *Amen.*

THE EPISTLE. 1 *Cor.* x, 1.

BRETHREN, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them, and that Rock was Christ.) But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him

that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

THE GOSPEL. *St. Luke* xvi, 1.

JESUS said unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou?

And he said, An hundred measures of wheat. And he said unto him, take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

The Tenth Sunday after Trinity.

THE COLLECT.

LET thy merciful ears, O LORD, be open to the prayers of thy humble servants; and that they may obtain their petitions make them to ask such things as shall please thee; through Jesus Christ our LORD. *Amen.*

THE EPISTLE. 1 *Cor.* xii, 1.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of

God calleth Jesus accursed: and that no man can say that Jesus is the LORD, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same LORD. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given, by the Spirit, the word of wisdom; to another, the word of knowledge, by the same Spirit; to another, faith, by the same Spirit; to another, the gifts of healing, by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

THE GOSPEL. *St. Luke* xix, 41.

AND when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench

about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought; saying unto them, It is written, My house is the house of prayer; but ye have made it a den of thieves. And he taught daily in the temple.

The Eleventh Sunday after Trinity.

THE COLLECT.

O GOD, who declarest thy almighty power chiefly in showing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our LORD. *Amen.*

THE EPISTLE. 1 *Cor.* xv, 1.

BRETHREN, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein

ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures. And that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the Apostles. And last of all he was seen of me also, as one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all; yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed.

THE GOSPEL. *St. Luke* xviii, 9.

JESUS spake this parable unto certain which trusted in themselves that they

were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner! I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The Twelfth Sunday after Trinity.

THE COLLECT.

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and

mediation of Jesus Christ, thy Son, our LORD. *Amen.*

THE EPISTLE. 2 *Cor.* iii, 4.

SUCH trust have we through Christ to Godward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

THE GOSPEL. *St. Mark* vii, 31.

JESUS, departing from the coasts of Tyre and Sidon, came unto the Sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech: and they beseech him to

put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

The Thirteenth Sunday after Trinity.

THE COLLECT.

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our LORD. *Amen.*

THE EPISTLE. *Gal.* iii, 16.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, That the covenant, that was confirmed before of God in Christ, the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the Law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the Law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the Law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the Law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

THE GOSPEL. *St. Luke* x, 23.

BLESSED are the eyes which see the things that ye see. For I tell you,

that many prophets and kings have desired to see those things which ye see, and have not seen them: and to hear those things which ye hear, and have not heard them. And behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the Law? how readest thou? And he answering said, Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his

wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

The Fourteenth Sunday after Trinity.

THE COLLECT.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our LORD. *Amen.*

THE EPISTLE. *Gal.* v, 16.

I SAY then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit,

and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the Law. Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the Kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts.

THE GOSPEL. *St. Luke* xvii, 11.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them,

he said unto them, Go show yourselves unto the Priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

The Fifteenth Sunday after Trinity.

THE COLLECT.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy; and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. *Gal.* vi, 11.

YE see how large a letter I have written unto you with mine own hand. As

many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the Law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our LORD Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me; for I bear in my body the marks of the LORD Jesus. Brethren, the grace of our LORD Jesus Christ be with your spirit. Amen.

THE GOSPEL. *St. Matt.* vi, 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on.

Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

The Sixteenth Sunday after Trinity.

THE COLLECT.

O LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succor, preserve it evermore by thy help and goodness; through Jesus Christ our LORD. *Amen.*

THE EPISTLE. *Eph.* iii, 13.

I DESIRE that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our LORD Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend, with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or

think, according to the power that worketh in us, unto Him be glory in the Church, by Christ Jesus, throughout all ages, world without end. Amen.

THE GOSPEL. *St. Luke* vii, 11.

AND it came to pass the day after, that Jesus went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the LORD saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier; and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak; and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, That a great Prophet is risen up among us; and, That God hath visited his people. And this rumor of him went forth throughout all Judea, and throughout all the region round about.

The Seventeenth Sunday after Trinity.

THE COLLECT.

LORD, we pray thee, that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our LORD. *Amen.*

THE EPISTLE. *Ephes.* iv, 1.

I THEREFORE, the prisoner of the LORD, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one LORD, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

THE GOSPEL. *St. Luke* xiv, 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him which had the

dropsy. And Jesus answering, spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The Eighteenth Sunday after Trinity.

THE COLLECT.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil; and with pure hearts and minds to follow thee, the only God; through Jesus Christ our LORD. *Amen.*

THE EPISTLE. 1 *Cor.* i, 4.

I THANK my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our LORD Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our LORD Jesus Christ.

THE GOSPEL. *St. Matt.* xxii, 34.

WHEN the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, which was a Lawyer, asked him a question, tempting him, and

saying, Master, which is the great commandment in the Law? Jesus said unto him, Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him LORD, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him LORD, how is he his son? And no man was able to answer him a word, neither durst any man, from that day forth, ask him any more questions.

The Nineteenth Sunday after Trinity.

THE COLLECT.

O GOD, forasmuch as without thee we are not able to please thee; Mercifully grant that thy Holy Spirit may in all

things direct and rule our hearts; through Jesus Christ our LORD. *Amen.*

THE EPISTLE. *Ephes.* iv, 17.

THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath; neither give place to the devil. Let him that stole steal no more; but rather let him labor,

working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

THE GOSPEL. *St. Matt.* ix, 1.

JESUS entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee. And behold, certain of the Scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is it easier to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of Man hath power on earth

to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.

The Twentieth Sunday after Trinity.

THE COLLECT.

O ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things which thou commandest; through Jesus Christ our LORD. *Amen.*

THE EPISTLE. *Ephes.* v, 15.

SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the LORD is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making

melody in your heart to the LORD; giving thanks always for all things unto God and the Father, in the Name of our LORD Jesus Christ; submitting yourselves one to another in the fear of God.

THE GOSPEL. *St. Matt.* xxii, 1.

JESUS said, The Kingdom of Heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into

the highways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding-garment: and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

The Twenty-first Sunday after Trinity.

THE COLLECT.

GRANT, we beseech thee, merciful LORD, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our LORD. *Amen.*

THE EPISTLE. *Ephes.* vi, 10.

MY brethren, be strong in the LORD, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the

devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth; and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

THE GOSPEL. *St. John* iv, 46.

THERE was a certain nobleman, whose son was sick at Capernaum. When

he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday, at the seventh hour, the fever left him. So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

The Twenty-second Sunday after Trinity.

THE COLLECT.

LORD, we beseech thee to keep thy household the Church in continual

godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our LORD. *Amen.*

THE EPISTLE. *Phil.* i, 3.

I THANK my God upon every remembrance of you, (always in every prayer of mine for you all making request with joy,) for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: even as it is meet for me to think this of you all, because I have you in my heart: inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

THE GOSPEL. *St. Matt.* xviii, 21.

PETER said unto Jesus, LORD, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven. Therefore is the Kingdom of Heaven likened unto a certain king which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should

pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The Twenty-third Sunday after Trinity.

THE COLLECT.

O GOD, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our LORD. *Amen.*

THE EPISTLE. *Phil.* iii, 17.

BRETHREN, be followers together of me, and mark them which walk so as

ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the LORD Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

THE GOSPEL. *St. Matt.* xxii, 15.

THEN went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute to Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Show me the tribute-money. And they brought unto him a penny. And he saith

unto them, Whose is this image and superscription? They say unto him Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

The Twenty-fourth Sunday after Trinity.

THE COLLECT.

O LORD, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed LORD and Saviour. *Amen.*

THE EPISTLE. *Col.* i, 3.

WE give thanks to God and the Father of our LORD Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven,

whereof ye heard before in the word of the truth of the Gospel: which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras, our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the LORD unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

THE GOSPEL. *St. Matt.* ix, 18.

WHILE Jesus spake these things unto John's disciples, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she

shall live. And Jesus arose, and followed him, and so did his disciples. (And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.) And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

The Twenty-fifth Sunday after Trinity.

THE COLLECT.

STIR up, we beseech thee, O LORD, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may by thee be plenteously rewarded; through Jesus Christ our LORD. *Amen.*

FOR THE EPISTLE. *Jer.* xxiii, 5.

BEHOLD, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; but, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north-country, and from all countries whither I had driven them; and they shall dwell in their own land.

THE GOSPEL. *St. John* vi, 5.

WHEN JESUS then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him: for he himself knew what he would do.) Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's

brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

¶ If there be any more Sundays before Advent Sunday, the service of some of those Sundays that were omitted after the Epiphany may be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel shall be used upon the Sunday next before Advent.

THE PSALTER:*

SELECTED FROM THE

PSALMS OF DAVID.

THE FIRST DAY.

Morning Prayer.

From Psalms 1, 4, 5.

BLESSED is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners, and hath not sat in the seat of the scornful.

But his delight is in the law of the Lord; and in his law will he exercise himself day and night.

And he shall be like a tree planted by the water side, that will bring forth his fruit in due season.

His leaf also shall not wither; and look, whatsoever he doeth, it shall prosper.

*From the "Prayer Book of 1785," repointed to correspond with the sources from which it was compiled.

The ungodly are not so; but are like the chaff, which the wind driveth away.

Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

But the Lord knoweth the way of the righteous; and the way of the ungodly shall perish.

Stand in awe, and sin not; commune with your own heart, and in your chamber, and be still.

Offer the sacrifice of righteousness, and put your trust in the Lord.

There be many that say, Who will shew us any good?

Lord, lift thou up the light of thy countenance upon us.

I will lay me down in peace, and take my rest; for it is thou, Lord, only, that makest me dwell in safety.

Give ear to my words, O Lord: consider my meditation.

O hearken thou unto the voice of my calling, my King, and my God: for unto thee will I make my prayer.

My voice shalt thou hear betimes, O Lord; early in the morning will I direct my prayer unto thee, and will look up.

For thou art the God that hast no pleasure in wickedness; neither shall any evil dwell with thee.

Such as be foolish shall not stand in thy sight; for thou hatest all them that work vanity.

Thou shalt destroy them that speak leasing: the Lord will abhor both the blood-thirsty and deceitful man.

But as for me, I will come into thine house, even upon the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.

Lead me, O Lord, in thy righteousness; make thy way plain before my face.

And let all them that put their trust in thee rejoice: they shall ever be giving of thanks, because thou defendest them; they that love thy Name shall be joyful in thee;

For thou, Lord, wilt bless the righteous; with favor wilt thou compass him as with a shield.

Evening Prayer.

From Psalms 6, 7, 8, 9.

O LORD, rebuke me not in thine indignation, neither chasten me in thy displeasure.

Turn thee, O Lord, and deliver my soul; O save me for thy mercies' sake.

Away from me, all ye that work vanity; for the Lord hath heard the voice of my weeping.

The Lord hath heard my petition; the Lord will receive my prayer.

I will give thanks unto the Lord, according to his righteousness; and I will praise the Name of the Lord most High.

O Lord, our Governor, how excellent is thy Name in all the world; thou that hast set thy glory above the heavens!

Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies; that thou mightest still the enemy and the avenger.

For I will consider thy heavens, even the works of thy fingers; the moon and the stars which thou hast ordained.

What is man that thou art mindful of him? and the son of man that thou visitest him?

Thou madest him lower than the angels, to crown him with glory and worship.

Thou makest him to have dominion of the works of thy hands; and thou hast put all things in subjection under his feet;

All sheep and oxen; yea, and the beasts of the field;

The fowls of the air, and the fishes of the sea; and whatsoever walketh through the paths of the seas.

O Lord, our Governor, how excellent is thy Name in all the world!

I will give thanks unto thee, O Lord, with my whole heart; I will speak of all thy marvellous works.

I will be glad and rejoice in thee; yea, my songs will I make of thy Name, O thou most High.

For thou hast maintained my right, and my cause; thou art set in the throne that judgest right.

The Lord shall endure for ever; he hath also prepared his seat for judgment.

For he shall judge the world in righteousness; and minister true judgment unto the people.

The Lord also will be a defence for the oppressed, even a refuge in due time of trouble.

And they that know thy Name will put their trust in thee; for thou, Lord, hast never failed them that seek thee.

O praise the Lord which dwelleth in Sion; shew the people of his doings.

For when he maketh inquisition for blood, he remembereth them; and forgetteth not the complaint of the poor.

Have mercy upon me, O Lord; thou that liftest me up from the gates of death.

That I may shew all thy praises within

the ports of the daughter of Sion: I will rejoice in thy salvation.

The Lord is known to execute judgment; the ungodly is trapped in the work of his own hands.

The wicked shall be turned into hell, and all the people that forget God.

For the poor shall not always be forgotten; the patient abiding of the meek shall not perish for ever.

THE SECOND DAY.

Morning Prayer.

From Psalms 10, 11.

THE ungodly for his own lust doth persecute the poor: let them be taken in the crafty wiliness that they have imagined.

For the ungodly hath made boast of his own heart's desire, and speaketh good of the covetous, whom God abhorreth.

The ungodly is so proud, that he careth not for God, neither is God in all his thoughts.

His ways are always grievous; thy judgments are far above out of his sight, and therefore defieth he all his enemies.

He hath said in his heart, I shall not be moved, for I shall never be in adversity.

His mouth is full of cursing, deceit and fraud; under his tongue is ungodliness and vanity.

He hath said in his heart, God hath forgotten; he hideth his face, he will never see it.

Arise, O Lord, O God lift up thine hand; forget not the humble.

Wherefore doth the wicked contemn God? he hath said in his heart, thou wilt not require it.

Surely thou hast seen it; for thou beholdest ungodliness and wrong.

That thou mayest take the matter into thy hand: the poor committeth himself unto thee; for thou art the helper of the friendless.

Lord, thou hast heard the desire of the poor; thou preparest their heart, and thine ear hearkeneth thereto;

To help the fatherless and poor unto their right, that the man of the earth be no more exalted against them.

In the Lord put I my trust; how say ye to my soul, Flee as a bird to your mountain?

For lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.

If the foundations be destroyed, what can the righteous do?

The Lord is in his holy temple; the Lord's throne is in heaven.

His eyes behold; his eyelids try the children of men.

The Lord trieth the righteous: but the wicked, and him that loveth violence, his soul hateth.

Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.

For the righteous Lord loveth righteousness; his countenance doth behold the upright.

Evening Prayer.

From Psalms 12, 13, 14.

HELP, Lord, for the godly man ceaseth; for the faithful fail from among the children of men.

They talk of vanity every one with his neighbor; they do but flatter with their lips, and dissemble in their double heart.

The Lord shall root out all deceitful lips, and the tongue that speaketh proud things.

Which have said, With our tongue will

we prevail; we are they that ought to speak: who is Lord over us?

Now for the comfortless troubles sake of the needy, and because of the deep sighing of the poor;

I will up, saith the Lord; and will help every one from him that swelleth against him, and will set him at rest.

The words of the Lord are pure words, even as the silver, which from the earth is tried, and purified seven times in the fire.

Thou shalt keep them, O Lord; thou shalt preserve them from this generation for ever.

The wicked walk on every side: when the vilest men are exalted.

The fool hath said in his heart, There is no God.

They are corrupt, and become abominable in their doings; there is none that doeth good, no not one.

The Lord looked down from heaven upon the children of men, to see if there were any that would understand, and seek after God:

But they are all gone out of the way, they are altogether become abominable; there is none that doeth good, no not one.

Their throat is an open sepulchre; with

their tongues have they deceived: the poison of asps is under their lips.

Their mouth is full of cursing and bitterness; their feet are swift to shed blood.

Destruction and unhappiness is in their ways, and the way of peace have they not known; there is no fear of God before their eyes.

Have they no knowledge, that they are all such workers of mischief, eating up my people as it were bread, and call not upon the Lord?

There were they brought in great fear, even where no fear was; for God is in the generation of the righteous.

As for you, ye have made a mock at the counsel of the poor; because he putteth his trust in the Lord.

Who shall give salvation unto Israel out of Sion? When the Lord turneth the captivity of his people, then shall Jacob rejoice, and Israel shall be glad.

THE THIRD DAY.

Morning Prayer.

From Psalms 15, 16, 17.

LORD, who shall dwell in thy tabernacle? or who shall rest upon thy holy hill?

Even he that leadeth an uncorrupt life, and doeth the thing which is right, and speaketh the truth from his heart.

He that hath used no deceit in his tongue, nor done evil to his neighbor, and hath not slandered his neighbor.

He that setteth not by himself, but is lowly in his own eyes, and maketh much of them that fear the Lord.

He that sweareth unto his neighbor, and disappointeth him not, though it were to his own hindrance.

He that hath not given his money upon usury, nor taken reward against the innocent.

Whoso doeth these things shall never fall.

Preserve me, O God; for in thee have I put my trust.

O my soul, thou hast said unto the Lord, Thou art my Lord; my goodness extendeth not to thee;

But to the saints that are in the earth, and to the excellent, in whom is all my delight.

But they that run after another god shall have great trouble.

Their drink-offerings of blood will I not offer, neither make mention of their names within my lips.

The Lord himself is the portion of

mine inheritance, and of my cup; thou shalt maintain my lot.

The lot is fallen unto me in a fair ground; yea, I have a goodly heritage.

I will bless the Lord who hath given me counsel; my reins also instruct me in the night-season.

I have set God always before me; for he is on my right hand, therefore I shall not fall.

Wherefore my heart was glad, and my glory rejoiced: my flesh also shall rest in hope.

For why? thou shalt not leave my soul in hell; neither shalt thou suffer thy Holy One to see corruption.

Thou shalt show me the path of life: in thy presence is the fulness of joy, and at thy right hand there is pleasure for evermore.

Hear the right, O Lord, consider my complaint, and hearken unto my prayer, that goeth not out of feigned lips.

Let my sentence come forth from thy presence; and let thine eyes look upon the thing that is equal.

Thou hast proved, and visited mine heart in the night-season; thou hast tried me, and shalt find no wickedness in me; for I am utterly purposed that my mouth shall not offend.

Because of men's works that are done against the words of thy lips, I have kept me from the ways of the destroyer.

O hold thou up my goings in thy paths, that my footsteps slip not.

I have called upon thee, O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.

Show thy marvellous loving kindness, thou that art the Saviour of them which put their trust in thee, from such as resist thy right hand.

Keep me as the apple of an eye; hide me under the shadow of thy wings.

I will behold thy presence in righteousness; and when I awake up after thy likeness, I shall be satisfied with it.

Evening Prayer.

From Psalm 18.

I WILL love thee, O Lord, my strength; the Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.

I will call upon the Lord, which is worthy to be praised; so shall I be safe from mine enemies.

The sorrows of death compassed me, and the floods of ungodly men made me afraid.

The sorrows of hell compassed me about; the snares of death prevented me.

In my trouble I will call upon the Lord, and complain unto my God:

So shall he hear my voice out of his holy temple, and my complaint shall come before him; it shall enter even into his ears.

The earth trembled and quaked, the very foundations also of the hills shook, and were removed, because he was wroth.

There went a smoke out in his presence, and a consuming fire out of his mouth, so that coals were kindled at it.

He bowed the heavens also, and came down, and it was dark under his feet.

He rode upon the Cherubim, and did fly; he came flying upon the wings of the wind.

He made darkness his secret place, his pavilion round about him with dark water, and thick clouds to cover him.

At the brightness of his presence his clouds removed; hailstones and coals of fire.

The Lord also thundered out of heaven, and the Highest gave his thunder; hailstones and coals of fire.

He sent out his arrows, and scattered them; he cast forth lightnings, and destroyed them.

The springs of waters were seen, and the foundations of the round world were discovered at thy chiding, O Lord, at the blasting of the breath of thy displeasure.

He shall send down from on high to fetch me, and shall take me out of many waters.

He shall deliver me from my strongest enemy, and from them which hate me; for they are too mighty for me.

They prevented me in the day of my trouble; but the Lord was my upholder.

He brought me forth also into a place of liberty; he brought me forth, even because he had a favor unto me.

The Lord shall reward me after my righteous dealing, according to the cleanness of my hands shall he recompense me.

Because I have kept the ways of the Lord, and have not forsaken my God, as the wicked doeth.

For I have an eye unto all his laws, and will not cast out his commandments from me.

I was also uncorrupt before him, and eschewed mine own wickedness.

Therefore shall the Lord reward me after my righteous dealing, and according

unto the cleanness of my hands in his eye-sight.

With the merciful thou wilt show thyself merciful, with an upright man thou shalt show thyself upright.

With the pure thou wilt show thyself pure, and with the froward thou wilt show thyself froward.

For thou shalt save the people that are in adversity, and shalt bring down the high looks of the proud.

Thou also shalt light my candle; the Lord my God shall make my darkness to be light.

The way of God is an undefiled way; the word of the Lord also is tried in the fire: he is the defender of all them that put their trust in him.

For who is God, but the Lord? or who hath any strength, except our God?

THE FOURTH DAY.

Morning Prayer.

From Psalms 19, 20, 21.

THE heavens declare the glory of God; and the firmament showeth his handy work.

Day unto day uttereth speech; and night unto night showeth knowledge.

There is no speech nor language, where their voice is not heard.

Their sound is gone out into all lands; and their words into the ends of the world.

In them hath he set a tabernacle for the sun; which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof.

The law of the Lord is an undefiled law, converting the soul; the testimony of the Lord is sure, and giveth wisdom unto the simple.

The statutes of the Lord are right, and rejoice the heart; the commandment of the Lord is pure, and giveth light unto the eyes.

The fear of the Lord is clean, and endureth forever; the judgments of the Lord are true, and righteous altogether.

More to be desired are they than gold, yea, than much fine gold; sweeter also than honey, and the honey-comb.

Moreover, by them is thy servant taught; and in keeping of them there is great reward.

Who can tell how oft he offendeth? O cleanse thou me from my secret faults.

Keep thy servant also from presumptuous sins, lest they get the dominion over me; so shall I be upright, and I shall be innocent from much transgression.

Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight, O Lord, my strength, and my redeemer.

The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee:

Send thee help from the sanctuary, and strengthen thee out of Sion:

Remember all thy offerings, and accept thy burnt-sacrifice:

Grant thee thy heart's desire, and fulfil all thy mind.

We will rejoice in thy salvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

Now know I, that the Lord helpeth his Anointed, and will hear him from his holy heaven, even with the wholesome strength of his right hand.

Some put their trust in chariots, and some in horses; but we will remember the Name of the Lord our God.

They are brought down, and fallen; but we are risen and stand upright.

Save, Lord; and hear us, O King of heaven, when we call upon thee.

Be thou exalted, Lord, in thine own strength; so will we sing, and praise thy power.

Evening Prayer.

From Psalms 22, 23, 24.

I WILL declare thy Name unto my brethren, in the midst of the congregation will I praise thee.

O praise the Lord, ye that fear him: magnify him, all ye of the seed of Jacob; and fear him, all ye seed of Israel.

For he hath not despised nor abhorred the low estate of the poor; he hath not hid his face from him; but when he called unto him, he heard him.

My praise is of thee in the great congregation; my vows will I perform in the sight of them that fear him.

The poor shall eat, and be satisfied; they that seek after the Lord, shall praise him; your heart shall live for ever.

All the ends of the world shall remember themselves, and be turned unto the Lord; and all the kindreds of the nations shall worship before him.

For the kingdom is the Lord's, and he is the Governor among the people.

All they that be fat upon earth shall eat, and worship.

All they that go down to the dust shall bow before him; and none can keep alive his own soul.

A seed shall serve him: it shall be counted to the Lord for a generation.

They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

The Lord is my shepherd; therefore can I lack nothing.

He shall feed me in a green pasture, and lead me forth beside the waters of comfort.

He shall convert my soul, and bring me forth in the paths of righteousness for his Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.

The earth is the Lord's, and all that

therein is; the compass of the world, and they that dwell therein.

For he hath founded it upon the seas, and prepared it upon the floods.

Who shall ascend into the hill of the Lord? or who shall rise up in his holy place?

Even he that hath clean hands, and a pure heart; and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbor.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

This is the generation of them that seek him; even of them that seek thy face, O Jacob.

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

Who is the King of glory? it is the Lord strong and mighty, even the Lord mighty in battle.

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

Who is the King of glory? even the Lord of hosts, he is the king of glory.

THE FIFTH DAY.

Morning Prayer.

From Psalms 25, 26.

UNTO thee, O Lord, will I lift up my soul; my God, I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over me.

For all they that hope in thee shall not be ashamed; but such as transgress without a cause shall be put to confusion.

Show me thy ways, O Lord, and teach me thy paths.

Lead me forth in thy truth, and learn me: for thou art the God of my salvation; in thee hath been my hope all the day long.

Call to remembrance, O Lord, thy tender mercies, and thy loving kindness, which have been ever of old.

O remember not the sins and offences of my youth; but according to thy mercy think thou upon me, O Lord, for thy goodness.

Gracious and righteous is the Lord; therefore will he teach sinners in the way.

Them that are meek, shall he guide in judgment; and such as are gentle, them shall he learn his way.

All the paths of the Lord are mercy

and truth, unto such as keep his covenant, and his testimonies.

For thy Name's sake, O Lord, be merciful unto my sin; for it is great.

What man is he that feareth the Lord? him shall he teach in the way that he shall choose.

His soul shall dwell at ease, and his seed shall inherit the land.

The secret of the Lord is among them that fear him; and he will show them his covenant.

Mine eyes are ever looking unto the Lord, for he shall pluck my feet out of the net.

Turn thee unto me, and have mercy upon me; for I am desolate and in misery.

The sorrows of my heart are enlarged: O bring thou me out of my troubles.

Look upon my adversity and misery, and forgive me all my sin.

O keep my soul, and deliver me: let me not be confounded, for I have put my trust in thee.

Let integrity and uprightness preserve me; for my hope hath been in thee.

Deliver Israel, O God, out of all his troubles.

Be thou my Judge, O Lord, for I have walked innocently: my trust hath been also in the Lord, therefore shall I not fall.

Examine me, O Lord, and prove me; try out my reins, and my heart.

For thy loving kindness is ever before mine eyes; and I will walk in thy truth.

I have not dwelt with vain persons; neither will I have fellowship with the deceitful.

I have hated the congregation of the wicked; and will not sit among the ungodly.

I will wash my hands in innocency, O Lord; and so will I go to thine altar;

That I may show the voice of thanksgiving, and tell of all thy wondrous works.

Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth.

O shut not up my soul with the sinners, nor my life with the blood-thirsty;

In whose hands is mischief, and their right hand is full of bribes.

But as for me I will walk innocently: O deliver me, and be merciful unto me.

My foot standeth right: I will praise the Lord in the congregations.

Evening Prayer.

From Psalms 27, 28, 29.

THE Lord is my light and my salvation; whom then shall I fear? the Lord is

the strength of my life; of whom then shall I be afraid?

When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

Though an host of men were laid against me, yet shall not my heart be afraid; and though there rose up war against me, yet will I put my trust in him.

One thing have I desired of the Lord, which I will require, even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

For in the time of trouble he shall hide me in his pavilion: yea, in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

Therefore will I offer in his dwelling an oblation with great gladness: I will sing, and speak praises unto the Lord.

Hearken unto my voice, O Lord, when I cry unto thee; have mercy upon me, and hear me.

When thou saidst, Seek ye my face; my heart hath said unto thee, Thy face, Lord, will I seek.

O hide not thou thy face from me, nor cast thy servant away in displeasure.

Thou hast been my succor; leave me

not, neither forsake me, O God of my salvation.

When my father and my mother forsake me, then the Lord will take me up.

I should utterly have fainted, but that I believe verily to see the goodness of the Lord in the land of the living.

O tarry thou the Lord's leisure; be strong, and he shall comfort thine heart; and put thou thy trust in the Lord.

Unto thee will I cry, O Lord my Rock; be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit.

Hear the voice of my humble petitions, when I cry unto thee; when I hold up my hands towards the mercy-seat of thy holy temple.

O pluck me not away, neither destroy me with the ungodly and wicked doers, which speak friendly to their neighbors, but imagine mischief in their hearts.

Praised be the Lord; for he hath heard the voice of my humble petitions.

The Lord is my strength, and my shield; my heart hath trusted in him, and I am helped: therefore my heart danceth for joy, and in my song will I praise him.

The Lord is my strength, and he is the wholesome defence of his Anointed.

O save thy people, and give thy bless-

ing unto thine inheritance: feed them, and set them up for ever.

Give unto the Lord, O ye mighty, give unto the Lord glory and strength.

Give the Lord the glory due unto his Name; worship the Lord in the beauty of holiness.

It is the Lord that commandeth the waters; it is the glorious God that maketh the thunder.

It is the Lord that ruleth the sea; the voice of the Lord is mighty in operation; the voice of the Lord is a glorious voice.

The voice of the Lord breaketh the cedar-trees; yea, the Lord breaketh the cedars of Libanus.

He maketh them also to skip like a calf; Libanus also, and Sirion like a young unicorn.

The voice of the Lord divideth the flames of fire; the voice of the Lord shaketh the wilderness; yea, the Lord shaketh the wilderness of Cades.

The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes: in his temple doth every man speak of his honor.

The Lord sitteth above the water-flood, and the Lord remaineth a King for ever.

The Lord shall give strength unto his

people; the Lord shall give his people the blessing of peace.

THE SIXTH DAY.

Morning Prayer.

From Psalms 30, 31.

I WILL magnify thee, O Lord; for thou hast set me up, and not made my foes to triumph over me.

O Lord my God, I cried unto thee; and thou hast healed me.

O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.

Sing praises unto the Lord, O ye saints of his; and give thanks unto him, for a remembrance of his holiness.

For his wrath endureth but the twinkling of an eye, and in his pleasure is life; heaviness may endure for a night, but joy cometh in the morning.

And in my prosperity I said, I shall never be removed: thou, Lord, of thy goodness, hast made my hill so strong.

Thou didst turn thy face from me, and I was troubled.

Then cried I unto thee, O Lord; and gat me to my Lord right humbly.

What profit is there in my blood, when I go down to the pit?

Shall the dust give thanks unto thee? or shall it declare thy truth?

Hear, O Lord, and have mercy upon me; Lord, be thou my helper.

Thou hast turned my heaviness into joy; thou hast put off my sackcloth, and girded me with gladness:

Therefore shall every good man sing of thy praise without ceasing. O my God, I will give thanks unto thee for ever.

In thee, O Lord, have I put my trust; let me never be put to confusion; deliver me in thy righteousness.

Bow down thine ear to me; make haste to deliver me.

And be thou my strong rock, and house of defence, that thou mayest save me.

For thou art my rock, and my fortress: therefore for thy Name's sake lead me, and guide me.

Into thy hands I commend my spirit; for thou hast redeemed me, O Lord, thou God of truth.

I will be glad, and rejoice in thy mercy; for thou hast considered my trouble, and hast known my soul in adversities.

Show thy servant the light of thy countenance, and save me for thy mercies' sake.

O how plentiful is thy goodness, which thou hast laid up for them that fear thee, and that thou hast prepared for them that put their trust in thee, even before the sons of men!

Thou shalt hide them in the secret of thy presence from the pride of all men: thou shalt keep them secretly in a pavilion from the strife of tongues.

Thanks be to the Lord; for he hath showed me marvellous great kindness in a strong city.

And when I made haste, I said, I am cast out of the sight of thine eyes.

Nevertheless, thou heardest the voice of my prayer, when I cried unto thee.

O love the Lord, all ye his saints; for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

Be strong, and he shall establish your heart, all ye that put your trust in the Lord.

Evening Prayer.

From Psalms 32, 33.

BLESSED is he whose unrighteousness is forgiven, and whose sin is covered

Blessed is the man unto whom the Lord imputeth no sin, and in whose spirit there is no guile.

For while I held my tongue, my bones consumed away through my daily complaining.

For thy hand is heavy upon me day and night, and my moisture is like the drought in summer.

I acknowledged my sin unto thee; and mine unrighteousness have I not hid.

I said, I will confess my sins unto the Lord; and so thou forgavest the wickedness of my sin.

For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found: but in the great water-floods they shall not come nigh him.

Thou art a place to hide me in; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance.

I will inform thee, and teach thee in the way wherein thou shalt go; and I will guide thee with mine eye.

Be ye not as the horse or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near to thee.

Great plagues remain for the ungodly;

but whoso putteth his trust in the Lord, mercy embraceth him on every side.

Be glad, O ye righteous, and rejoice in the Lord; and be joyful, all ye that are true of heart.

Rejoice in the Lord, O ye righteous; for it becometh well the just to be thankful.

Praise the Lord with harp; sing praises unto him with the lute, and instrument of ten strings.

Sing unto the Lord a new song; play skillfully with a loud noise.

For the word of the Lord is true; and all his works are faithful.

He loveth righteousness and judgment; the earth is full of the goodness of the Lord.

By the word of the Lord were the heavens made; and all the hosts of them by the breath of his mouth.

He gathereth the waters of the sea together, as it were upon an heap; and layeth up the deep, as in a treasure-house.

Let all the earth fear the Lord: stand in awe of him, all ye that dwell in the world;

For he spake, and it was done; he commanded, and it stood fast.

The Lord bringeth the counsel of the

heathen to nought, and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

The counsel of the Lord shall endure for ever, and the thoughts of his heart from generation to generation.

Blessed are the people whose God is the Lord JEHOVAH; and blessed are the folk that he hath chosen to him, to be his inheritance.

The Lord looked down from heaven, and beheld all the children of men; from the habitation of his dwelling, he considereth all them that dwell on the earth.

He fashioneth all the hearts of them, and understandeth all their works.

There is no king that can be saved by the multitude of an host; neither is any mighty man delivered by much strength.

A horse is a vain thing for safety; neither shall he deliver any man by his great strength.

Behold, the eye of the Lord is upon them that fear him; and upon them that put their trust in his mercy;

To deliver their soul from death, and to feed them in the time of dearth.

Our soul hath patiently tarried for the Lord; for he is our help and our shield.

For our heart shall rejoice in him; because we have hoped in his holy Name.

Let thy merciful kindness, O Lord, be upon us, like as we put our trust in thee.

THE SEVENTH DAY.

Morning Prayer.

From Psalms 34, 36.

I WILL alway give thanks unto the Lord; his praise shall ever be in my mouth.

My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad.

O praise the Lord with me, and let us magnify his name together.

I sought the Lord, and he heard me; yea, he delivered me out of all my fear.

They had an eye unto him, and were lightened; and their faces were not ashamed.

Lo, the poor crieth, and the Lord heareth him; yea, and saveth him out of all his troubles.

The angel of the Lord encampeth round about them that fear him, and delivereth them.

O taste, and see, how gracious the Lord is: blessed is the man that trusteth in him.

O fear the Lord, ye that are his saints; for they that fear him lack nothing.

The lions do lack, and suffer hunger; but they who seek the Lord shall want no manner of thing that is good.

Come, ye children, and hearken unto me; I will teach you the fear of the Lord.

What man is he that desireth life, and loveth many days, that he may see good?

Keep thy tongue from evil, and thy lips that they speak no guile.

Depart from evil, and do good; seek peace, and pursue it.

The eyes of the Lord are over the righteous, and his ears are open unto their prayers.

The countenance of the Lord is against them that do evil, to root out the remembrance of them from the earth.

The righteous cry, and the Lord heareth them, and delivereth them out of all their troubles.

The Lord is nigh unto them that are of a contrite heart, and will save such as be of an humble spirit.

Great are the troubles of the righteous; but the Lord delivereth him out of all.

He keepeth all his bones, so that not one of them is broken.

But misfortune shall slay the ungodly;

and they that hate the righteous shall be desolate.

The Lord delivereth the souls of his servants; and all they that put their trust in him shall not be destitute.

Thy mercy, O Lord, reacheth unto the heavens, and thy faithfulness unto the clouds.

Thy righteousness standeth like the strong mountains: thy judgments are like the great deep.

O Lord, thou preservest man and beast: how excellent is thy mercy, O God! Therefore the children of men shall put their trust under the shadow of thy wings.

They shall be satisfied with the plenteousness of thy house; and thou shalt make them drink of the river of thy pleasures.

For with thee is the fountain of life; and in thy light shall we see light.

O continue forth thy loving kindness unto them that know thee, and thy righteousness unto them that are true of heart.

O let not the foot of pride come against me; and let not the hand of the ungodly cast me down.

There are they fallen, all that work wickedness; they are cast down, and shall not be able to stand.

Evening Prayer.

From Psalm 37.

PUT thou thy trust in the Lord, and be doing good; so shalt thou dwell in the land, and verily thou shalt be fed.

Delight thou in the Lord, and he will give thee thy heart's desire.

Commit thy way unto the Lord, and put thy trust in him, and he shall bring it to pass.

He shall make thy righteousness as clear as the light, and thy just dealing as the noon day.

A small thing that the righteous hath, is better than great riches of the ungodly.

The Lord knoweth the days of the godly; and their inheritance shall endure for ever.

They shall not be confounded in the perilous time; and in the days of dearth they shall have enough.

As for the ungodly, they shall perish, and the enemies of the Lord shall consume as the fat of lambs: yea, even as the smoke shall they consume away.

The ungodly borroweth, and payeth not again; but the righteous is merciful and liberal.

Such as are blessed of God, shall possess

the land; and they that are cursed of him, shall be rooted out.

The Lord ordereth a good man's going, and maketh his way acceptable to himself.

Though he fall, he shall not be cast away; for the Lord upholdeth him with his hand.

I have been young, and now am old; and yet saw I never the righteous forsaken, nor his seed begging their bread.

The righteous is ever merciful, and lendeth; and his seed is blessed.

Flee from evil, and do the thing that is good; and dwell for evermore.

For the Lord loveth the thing that is right; he forsaketh not his that be godly, but they are preserved for ever.

The unrighteous shall be punished; as for the seed of the ungodly, it shall be rooted out.

The righteous shall inherit the land, and dwell therein for ever.

The mouth of the righteous is exercised in wisdom, and his tongue will be talking of judgment.

The law of his God is in his heart, and his goings shall not slide.

The ungodly seeth the righteous, and seeketh occasion to slay him.

The Lord will not leave him in his hand, nor condemn him when he is judged.

I myself have seen the ungodly in great power, and flourishing like a green bay-tree.

I went by, and lo, he was gone: I sought him, but his place could no where be found.

Keep innocency, and take heed unto the thing that is right; for that shall bring a man peace at the last.

THE EIGHTH DAY.

Morning Prayer.

From Psalms 38, 39.

PUT me not to rebuke, O Lord, in thine anger; neither chasten me in thy heavy displeasure:

For my wickednesses are gone over my head, and are like a sore burden, too heavy for me to bear.

I will confess my wickedness, and be sorry for my sin.

Forsake me not, O Lord, my God; be not thou far from me.

Haste thee to help me, O Lord God of my salvation.

I said, I will take heed to my ways, that I offend not in my tongue.

I will keep my mouth as it were with a bridle, while the ungodly is in my sight.

I held my tongue, and spake nothing, I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me: and while I was thus musing, the fire kindled, and at the last I spake with my tongue;

Lord, make me to know my end, and the measure of my days; that I may know how frail I am.

Behold, thou hast made my days as it were a span long, and mine age is as nothing before thee; and verily every man at his best estate is altogether vanity.

Surely every man walketh in a vain show: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them.

And now, Lord, what is my hope? Truly my hope is even in thee.

Deliver me from all mine offences; and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth; for it was thy doing.

Remove thy stroke away from me: I am even consumed by the blows of thine hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling; hold not thy peace at my tears:

For I am a stranger with thee, and a sojourner, as all my fathers were.

O spare me, that I may recover strength, before I go hence, and be no more seen.

Evening Prayer.

From Psalm 40.

I WAITED patiently for the Lord, and he inclined unto me, and heard my calling.

He brought me also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

And he hath put a new song in my mouth, even a thanksgiving unto our God.

Many shall see it, and fear, and shall put their trust in the Lord.

Blessed is the man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies.

Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee.

If I should declare them, and speak of them, they should be more than I am able to express.

Sacrifice and meat-offering thou wouldest not, but mine ears hast thou opened.

Burnt-offerings, and sacrifice for sin hast thou not required: then said I, Lo, I come;

In the volume of the book it is written of me, that I should fulfil thy will, O my God: I am content to do it; yea, thy law is within my heart.

I have declared thy righteousness in the great congregation: lo, I will not refrain my lips, O Lord, and that thou knowest.

I have not hid thy righteousness within my heart; my talk hath been of thy truth, and of thy salvation.

I have not kept back thy loving mercy and truth from the great congregation.

Withdraw not thou thy mercy from me, O Lord; let thy loving kindness and thy truth alway preserve me.

For innumerable troubles are come about me; my sins have taken such hold upon me, that I am not able to look up; yea, they are more in number than the hairs of my head, and my heart hath failed me.

O Lord, let it be thy pleasure to deliver me; make haste, O Lord, to help me.

Let them be ashamed, and confounded together, that seek after my soul to

destroy it; let them be driven backward, and put to rebuke, that wish me evil.

Let all those that seek thee, be joyful and glad in thee; and let such as love thy salvation say alway, The Lord be praised!

As for me, I am poor and needy; but the Lord careth for me.

Thou art my helper and redeemer; make no long tarrying, O my God.

THE NINTH DAY.

Morning Prayer.

From Psalms 41, 42.

BLESSED is he that considereth the poor and needy; the Lord shall deliver him in the time of trouble.

The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

Blessed be the Lord God of Israel from everlasting, and to everlasting.

Like as the hart desireth the water brooks, so longeth my soul after thee, O God.

My soul is athirst for God, yea, even for the living God: When shall I come to appear before the presence of God?

My tears have been my meat day and night, while they daily say unto me, Where is now thy God?

Now when I think thereupon, I pour out my heart by myself; for I went with the multitude, and brought them forth into the house of God;

In the voice of praise and thanksgiving, among such as keep holy-day.

Why art thou so full of heaviness, O my soul? and why art thou so disquieted within me?

Put thy trust in God; for I will yet give him thanks for the help of his countenance.

My God, my soul is vexed within me; therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

Deep calleth unto deep at the noise of thy water-spouts: all thy waves and thy billows are gone over me.

Yet the Lord will command his loving kindness in the day-time, and in the night his song shall be with me, and my prayer unto the God of my life.

Why art thou cast down, O my soul? and why art thou disquieted within me?

Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.

O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God.

Why art thou cast down, O my soul? and why art thou disquieted within me?

Hope in God: for I shall yet praise him, who is the health of my countenance, and my God.

Evening Prayer.

From Psalms 45, 46.

MY heart is inditing of a good matter; I speak of the things which I have made unto the King.

My tongue is the pen of a ready writer.

Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.

Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty,

And in thy majesty ride prosperously, because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things.

Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

Thou hast loved righteousness, and hated iniquity; wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

All thy garments smell of myrrh, aloes, and cassia; out of the ivory palaces, whereby they have made thee glad.

Kings' daughters were among thy honorable women: upon thy right hand did stand the queen in gold of Ophir.

Hearken, O daughter, and consider; incline thine ear; forget also thine own people, and thy father's house.

So shall the King have pleasure in thy beauty; for he is thy Lord God, and worship thou him.

And the daughter of Tyre shall be there with a gift; like as the rich also among the people shall make their supplications before thee.

The king's daughter is all glorious within; her clothing is of wrought gold.

She shall be brought unto the King in raiment of needle-work: the virgins her companions that follow her shall be brought unto thee.

With joy and gladness shall they be

brought, and shall enter into the King's palace.

I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

God is our refuge and strength, a very present help in trouble.

Therefore will we not fear, though the earth be moved, and though the hills be carried into the midst of the sea.

Though the waters thereof rage and swell, and though the mountains shake at the tempest of the same.

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.

God is in the midst of her; she shall not be moved: God shall help her, and that right early.

The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

The Lord of hosts is with us; the God of Jacob is our refuge.

O come hither, and behold the works of the Lord, what destruction he hath brought upon the earth.

He maketh wars to cease in all the world; he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

The Lord of hosts is with us; the God of Jacob is our refuge.

THE TENTH DAY.

Morning Prayer.

From Psalms 47, 48.

O CLAP your hands, all ye people; shout unto God with the voice of triumph.

For the Lord most High is terrible; he is a great King over all the earth.

He shall choose our inheritance for us, the excellency of Jacob whom he loved.

God is gone up with a shout, the Lord with the sound of a trumpet.

Sing praises to God, sing praises: sing praises unto our King, sing praises.

For God is the King of all the earth: sing ye praises with understanding.

God reigneth over the heathen: God sitteth upon the throne of his holiness.

The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God; he is greatly exalted.

Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness.

Beautiful for situation, the joy of the whole earth, is mount Sion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge.

For lo, the kings of the earth are gathered, and gone by together.

They marvelled to see such things; they were astonished, and suddenly cast down.

Fear came there upon them; and sorrow, as upon a woman in her travail.

Thou shalt break the ships of the sea through the east-wind.

Like as we have heard, so have we seen in the city of the Lord of hosts, in the city of our God; God upholdeth the same for ever.

We wait for thy loving kindness, O God, in the midst of thy temple.

O God, according to thy Name, so is thy praise unto the world's end; thy right hand is full of righteousness.

Let the mount Sion rejoice, and the daughter of Judah be glad, because of thy judgments.

Walk about Sion, and go round about her; and tell the towers thereof.

Mark well her bulwarks, set up her

houses, that ye may tell them that come after.

For this God is our God for ever and ever: he shall be our guide unto death.

Evening Prayer.

Psalm 49.

HEAR ye this, all ye people; give ear, all ye inhabitants of the world:

Both low and high, rich and poor, together.

My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding.

I will incline mine ear to a parable: I will open my dark saying upon the harp.

Wherefore should I fear in the days of evil, when the wickedness of my heels shall compass me about?

They that put trust in their wealth, and boast themselves in the multitude of their riches;

None of them can by any means redeem his brother, nor give unto God a ransom for him:

For the redemption of their soul is precious, and it ceaseth for ever:

That he should still live for ever, and not see corruption.

For he seeth that wise men die, like-

wise the fool and the brutish person perish, and leave their wealth to others.

Their inward thought, is that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names.

Nevertheless, man being in honor abideth not: he is like the beasts that perish.

This their way is their folly: yet their posterity approve their sayings.

Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave, from their dwelling.

But God will redeem my soul from the power of the grave: for he shall receive me.

Be not thou afraid, though one be made rich, or if the glory of his house be increased;

For he shall carry nothing away with him when he dieth, neither shall his pomp follow him.

Though while he lived he counted himself an happy man; and so long as thou doest well unto thyself, men will speak good of thee.

He shall follow the generation of his fathers, and shall never see light.

Man that is in honor, and understandeth not, is like the beasts that perish.

THE ELEVENTH DAY.

Morning Prayer.

Psalm 50.

THE Lord, even the most mighty God hath spoken, and called the world, from the rising up of the sun unto the going down thereof.

Out of Sion, the perfection of beauty, God hath shined.

Our God shall come, and shall not keep silence; there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

He shall call to the heavens from above, and to the earth, that he may judge his people.

Gather my saints together unto me; those that have made a covenant with me with sacrifice.

And the heavens shall declare his righteousness; for God is Judge himself.

Hear, O my people, and I will speak; I myself will testify against thee, O Israel; for I am God, even thy God.

I will not reprove thee because of thy sacrifices, or for thy burnt-offerings; because they were not alway before me.

I will take no bullock out of thine house, nor he-goat out of thy folds.

For all the beasts of the forest are mine, and so are the cattle upon a thousand hills.

I know all the fowls upon the mountains, and the wild beasts of the field are mine.

If I be hungry, I will not tell thee; for the whole world is mine, and all that is therein.

Thinkest thou that I will eat bulls' flesh, and drink the blood of goats?

Offer unto God thanksgiving, and pay thy vows unto the Most High.

And call upon me in the time of troube; so will I hear thee, and thou shalt praise me.

But unto the ungodly said God, Why dost thou preach my laws, and takest my covenant in thy mouth;

Whereas thou hatest to be reformed, and hast cast my words behind thee?

When thou sawest a thief, thou consentedst unto him; and hast been partaker with the adulterers.

Thou hast let thy mouth speak wickedness, and with thy tongue thou hast set forth deceit.

Thou sattest, and spakest against thy brother; yea, and hast slandered thine own mother's son.

These things hast thou done, and I held

my tongue; and thou thoughtest wickedly that I am even such a one as thyself; but I will reprove thee, and set before thee the things that thou hast done.

O consider this, ye that forget God, lest I pluck you away, and there be none to deliver you.

Whoso offereth me thanks and praise, he honoreth me; and to him that ordereth his conversation right, will I show the salvation of God.

Evening Prayer.

Psalm 51.

HAVE mercy upon me, O God, after thy great goodness; according to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickedness, and cleanse me from my sin.

For I acknowledge my faults, and my sin is ever before me.

Against thee only have I sinned and done this evil in thy sight; that thou mightest be justified in thy saying, and clear when thou art judged.

Behold I was shapen in wickedness, and in sin hath my mother conceived me.

But lo, thou requirest truth in the

inward parts, and shalt make me to understand wisdom secretly.

Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

Make me to hear of joy and gladness, that the bones which thou hast broken, may rejoice.

Turn thy face from my sins, and put out all my misdeeds.

Make me a clean heart, O God, and renew a right spirit within me.

Cast me not away from thy presence, and take not thy Holy Spirit from me.

Restore unto me the joy of thy salvation; and uphold me with thy free Spirit.

Then shall I teach thy ways unto the wicked, and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.

O Lord, open thou my lips; and my mouth shall show forth thy praise.

For thou desirest no sacrifice, else would I give it thee; but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be favorable and gracious unto Sion; build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations; then shall they offer young bullocks upon thine altar.

THE TWELFTH DAY.

Morning Prayer.

From Psalms 52, 53, 54.

WHY boastest thou thyself, thou tyrant, that thou canst do mischief;

Whereas the goodness of God endureth yet daily?

Thy tongue imagineth wickedness, and with lies thou cuttest like a sharp razor.

Thou hast loved unrighteousness more than goodness, and to talk of lies more than righteousness.

Thou hast loved to speak all words that may do hurt, O thou false tongue.

Therefore shall God destroy thee for ever; he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

The righteous also shall see this, and fear, and shall laugh him to scorn;

Lo, this is the man that took not God

for his strength; but trusted unto the multitude of his riches, and strengthened himself in his wickedness.

As for me, I am like a green olive tree in the house of God; my trust is in the tender mercy of God for ever and ever.

I will always give thanks unto thee for that thou hast done; and I will hope in thy Name, for thy saints like it well.

The fool hath said in his heart, There is no God.

Corrupt are they, and become abominable in their wickedness; there is none that doeth good.

God looked down from heaven upon the children of men, to see if there were any that would understand, and seek after God.

But they are all gone out of the way, they are altogether become abominable; there is also none that doeth good, no not one.

Are not they without understanding, that work wickedness, eating up my people as if they would eat bread? they have not called upon God.

They were afraid where no fear was, for God hath broken the bones of him that besieged thee; thou hast put them to confusion, because God hath despised them.

Oh that the salvation were given unto Israel out of Sion! Oh that the Lord would deliver his people out of captivity!

Then should Jacob rejoice; and Israel should be right glad.

Save me, O God, by thy Name, and judge me by thy strength.

Hear my prayer, O God, and hearken unto the words of my mouth.

Behold, God is my helper; the Lord is with them that uphold my soul.

An offering of a free heart will I give thee, and praise thy Name, O Lord; because it is so comfortable.

Evening Prayer.

From Psalms 55, 56.

HEAR my prayer, O God, and hide not thyself from my petition.

Take heed unto me, and hear me, how I mourn in my prayer, and am vexed.

Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in their wrath they hate me.

My heart is disquieted within me, and the fear of death is fallen upon me.

Fearfulness and trembling are come upon me, and an horrible dread hath overwhelmed me.

And I said, Oh that I had wings like a dove! for then would I flee away, and be at rest.

Lo, then would I get me away afar off, and remain in the wilderness.

I would make haste to escape, because of the stormy wind and tempest.

I will call upon God, and the Lord shall save me.

In the evening and morning, and at noon-day will I pray, and that instantly; and he shall hear my voice.

It is he that hath delivered my soul in peace, from the battle that was against me; for there were many with me.

Yea, even God, that endureth for ever shall hear me, and bring them down; for they will not turn, nor fear God.

He laid his hands upon such as be at peace with him, and he brake his covenant.

The words of his mouth were softer than butter, having war in his heart; his words were smoother than oil, and yet be they very swords.

O cast thy burden upon the Lord, and he shall nourish thee, and shall not suffer the righteous to fall for ever.

And as for them, thou, O God, shalt bring them into the pit of destruction.

The blood-thirsty and deceitful men

shall not live out half their days: but my trust shall be in thee, O Lord.

I will praise God, because of his word: I have put my trust in God, and will not fear what flesh can do unto me.

Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?

In God's word will I rejoice; in the Lord's word will I comfort me.

Yea, in God have I put my trust; I will not be afraid what man can do unto me.

Unto thee, O God, will I pay my vows; unto thee will I give thanks.

For thou hast delivered my soul from death, and my feet from falling, that I may walk before God in the light of the living.

THE THIRTEENTH DAY.

Morning Prayer.

From Psalms 57, 58, 59, 60, 61, 62.

MY heart is fixed, O God, my heart is fixed; I will sing and give praise.

Awake up, my glory; awake, lute and harp: I myself will awake right early.

I will give thanks unto thee, O Lord, among the people; and I will sing unto thee among the nations.

For the greatness of thy mercy reacheth unto the heavens, and thy truth unto the clouds.

Set up thyself, O God, above the heavens; and thy glory above all the earth.

The ungodly are froward, even from their mother's womb; as soon as they are born, they go astray, and speak lies.

They are as venomous as the poison of a serpent, even like the deaf adder, that stoppeth her ears;

Which refuseth to hear the voice of the charmer, charm he never so wisely.

Deliver me from mine enemies, O God; defend me from them that rise up against me.

O deliver me from the wicked doers, and save me from the blood-thirsty men.

My strength will I ascribe unto thee, for thou art the God of my refuge.

I will sing of thy power, and will praise thy mercy betimes in the morning; for thou hast been my defence and refuge in the day of my trouble.

Unto thee, O my strength, will I sing; for thou, O God, art my refuge, and my merciful God.

Hear my crying, O God, give ear unto my prayer.

From the ends of the earth will I call upon thee, when my heart is in heaviness.

O set me upon the rock that is higher than I; for thou hast been my hope, and a strong tower for me against the enemy.

I will dwell in thy tabernacle for ever, and my trust shall be under the covering of thy wings.

For thou, O Lord, hast heard my desires, and hast given an heritage unto those that fear thy Name.

I will always sing praise unto thy Name, that I may daily perform my vows.

My soul truly waiteth still upon God; for of him cometh my salvation.

He verily is my strength and my salvation; he is my defence, so that I shall not greatly fall.

In God is my health and my glory; the rock of my might, and in God is my trust.

O put your trust in him alway, ye people; pour out your hearts before him, for God is our hope.

As for the children of men, they are but vanity; the children of men are deceitful upon the weights; they are altogether lighter than vanity itself.

O trust not in wrong and robbery; give not yourselves unto vanity: if riches increase, set not your heart upon them.

God spake once, and twice I have also

heard the same, that power belongeth unto God:

And that thou, Lord, art merciful; for thou rewardest every man according to his work.

Evening Prayer.

From Psalms 63, 64, 65.

O GOD, thou art my God; early will I seek thee.

My soul thirsteth for thee; my flesh also longeth after thee.

To see thy power and thy glory, so as I have seen thee in the sanctuary.

Because thy loving kindness is better than life, my lips shall praise thee.

As long as I live will I magnify thee in this manner, and lift up my hands in thy Name.

My soul shall be satisfied, even as it were with marrow and fatness, when my mouth praiseth thee with joyful lips;

When I remember thee upon my bed, and meditate on thee in the night watches.

Because thou hast been my helper; therefore under the shadow of thy wings will I rejoice.

My soul hangeth upon thee; thy right hand hath upholden me.

The righteous shall be glad in the

Lord, and shall trust in him; and all the upright in heart shall glory.

Praise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed.

Thou that hearest the prayer, unto thee shall all flesh come.

Iniquities prevail against me: as for our transgressions, thou shalt purge them away.

Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

Thou shalt show us wonderful things in thy righteousness, O God of our salvation; thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

Who in his strength setteth fast the mountains, being girded about with power.

Who stilleth the raging of the sea, and the noise of his waves, and the madness of the people.

They also that dwell in the uttermost parts of the earth, shall be afraid of thy tokens, thou that makest the out-goings of the morning and evening to praise thee.

Thou visitest the earth, and blessest it; thou makest it very plenteous.

The river of God is full of water; thou preparest their corn, for so thou providest for the earth.

Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof.

Thou crownest the year with thy goodness; and thy paths drop fatness.

They drop upon the pastures of the wilderness: and the little hills rejoice on every side.

The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

THE FOURTEENTH DAY.

Morning Prayer.

From Psalms 66, 67.

O BE joyful in God, all ye lands; sing praises unto the honor of his Name; make his praise to be glorious.

Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee.

For all the world shall worship thee, sing of thee, and praise thy Name.

O come hither, and behold the works of God; how wonderful he is in his doing toward the children of men.

He turned the sea into dry land, so that they went through the flood on foot; there did we rejoice in him.

He ruleth with his power for ever; his eyes behold the nations: let not the rebellious exalt themselves.

O praise our God, ye people, and make the voice of his praise to be heard;

Who holdeth our soul in life; and suffereth not our feet to slip.

I will go into thine house with burnt-offerings: and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

I will offer unto thee fat burnt-sacrifices, with the incense of rams; I will offer bullocks and goats.

O come hither, and hearken, all ye that fear God; and I will tell you what he hath done for my soul.

I called unto him with my mouth, and gave him praises with my tongue.

If I incline unto wickedness with mine heart, the Lord will not hear me.

But verily, God hath heard me; he hath attended to the voice of my prayer.

Praised be God, who hath not cast out

my prayer, nor turned his mercy from me.

God be merciful unto us, and bless us, and show us the light of his countenance, and be merciful unto us;

That thy way may be known upon earth, thy saving health among all nations.

Let the people praise thee, O God; yea, let all the people praise thee.

O let the nations rejoice and be glad; for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God; yea, let all the people praise thee.

Then shall the earth bring forth her increase; and God, even our own God, shall give us his blessing.

God shall bless us; and all the ends of the world shall fear him.

Evening Prayer.

From Psalms 68, 69.

LET God arise, and let his enemies be scattered; let them also that hate him flee before him.

Like as the smoke vanisheth, so shalt thou drive them away; and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

But let the righteous be glad, and rejoice before God; let them also be merry and joyful.

Sing unto God, sing praises to his Name: extol him that rideth upon the heavens by his Name JAH, and rejoice before him.

A Father of the fatherless, and a judge of the widows, is God in his holy habitation.

God setteth the solitary in families: he bringeth out those which are bound with chains: but letteth the rebellious dwell in a dry land.

O God, when thou wentest forth before the people; when thou wentest through the wilderness,

The earth shook, and the heavens dropped at the presence of God; even Sinai itself was moved at the presence of God, the God of Israel.

Thou, O God, sentest a gracious rain upon thine inheritance, and refreshedst it when it was weary.

Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.

The Lord gave the word: great was the company of those that published it.

Though ye have lain among the pots, yet shall ye be as the wings of a dove,

covered with silver, and her feathers with yellow gold.

Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.

Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation.

He that is our God is the God of salvation; and unto God the Lord belong the issues from death.

The Lord hath said, I will bring again from Bashan, I will bring my people again from the depths of the sea.

Sing unto God, O ye kingdoms of the earth; O sing praises unto the Lord;

To him that rideth upon the heaven of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice.

Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.

O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God.

As for me, when I am poor and in heaviness, thy help, O God, shall lift me up.

I will praise the Name of God with a song, and magnify it with thanksgiving.

This also shall please the Lord better than a bullock that hath horns and hoofs.

The humble shall consider this, and be glad: seek ye after God, and your soul shall live.

For the Lord heareth the poor, and despiseth not his prisoners.

Let heaven and earth praise him: the sea, and all that moveth therein.

For God will save Sion, and build the cities of Judah, that men may dwell there, and have it in possession.

The posterity also of his servants shall inherit it; and they that love his Name shall dwell therein.

THE FIFTEENTH DAY.

Morning Prayer.

From Psalms 71, 72.

IN thee, O Lord, have I put my trust; let me never be put to confusion, but rid me, and deliver me, in thy righteousness; incline thine ear unto me, and save me.

Be thou my stronghold, whereunto I may always resort: thou hast promised to

help me, for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly, out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mother's womb: my praise shall be always of thee.

O let my mouth be filled with thy praise, that I may sing of thy glory and honor all the day long.

Cast me not away in the time of age; forsake me not when my strength faileth me.

Go not far from me, O God; my God, haste thee to help me.

I will hope continually, and will yet praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation; for I know no end thereof.

I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only.

O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

Now also, when I am old and grey headed, O God, forsake me not: until I have showed thy strength unto this generation, and thy power to every one that is to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee!

Thou, which hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

Thou shalt judge thy people according unto right, and defend the poor.

The mountains also shall bring peace, and the little hills righteousness unto the people.

He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

They shall fear thee as long as the sun and moon endure, throughout all generations.

He shall come down like the rain upon the mown grass: as showers that water the earth.

In his time shall the righteous flourish; yea, and abundance of peace, so long as the moon endureth.

He shall have dominion also from sea

to sea, and from the river unto the ends of the earth.

They that dwell in the wilderness shall kneel before him; his enemies shall lick the dust.

All kings shall fall down before him; all nations shall do him service.

For he shall deliver the poor when he crieth; the needy also, and him that hath no helper.

He shall be favorable to the simple and needy, and shall preserve the souls of the poor.

He shall deliver their souls from falsehood and wrong; and dear shall their blood be in his sight.

He shall live, and unto him shall be given of the gold of Arabia; prayer shall be made ever unto him, and daily shall he be praised.

There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.

His Name shall endure for ever: his Name shall be continued so long as the sun: and men shall be blessed in him: all nations shall call him blessed.

Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

And blessed be his glorious Name for ever: and let the whole earth be filled with his glory; Amen, and Amen.

Evening Prayer

From Psalms 73, 74, 75, 76.

TRULY God is loving unto Israel: even unto such as are of a clean heart.

Thou shalt guide me with thy counsel, and afterward receive me to glory.

Whom have I in heaven but thee? and there is none upon earth that I desire in comparison of thee.

My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.

It is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works in the gates of the daughter of Sion.

God is my King of old, working salvation in the midst of the earth.

The day is thine, and the night is thine; thou hast prepared the light and the sun.

Thou hast set all the borders of the earth; thou hast made summer and winter.

Unto thee, O God, do we give thanks; yea, unto thee do we give thanks:

For that thy Name is near, thy wondrous works declare.

I said unto the fools, Deal not so madly; and to the ungodly, Set not up your horn.

Set not up your horn on high, and speak not with a stiff neck.

For promotion cometh neither from the east, nor from the west, nor yet from the south.

But God is the judge: he putteth down one, and setteth up another.

For in the hand of the Lord there is a cup, and the wine is red; it is full mixt, and he poureth out of the same.

As for the dregs thereof, all the ungodly of the earth shall drink them, and suck them out.

But I will talk of the God of Jacob, and praise him for ever.

Thou, even thou art to be feared; and who may stand in thy sight, when thou art angry?

Thou didst cause thy judgment to be heard from heaven; the earth trembled, and was still,

When God arose to judgment, and to help all the meek upon earth.

Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

Promise unto the Lord your God, and keep it, all ye that are round about him;

bring presents unto him that ought to be feared.

He shall cut off the spirit of princes: and is terrible to the kings of the earth.

THE SIXTEENTH DAY.

Morning Prayer.

Psalm 77.

I CRIED unto God with my voice, even unto God with my voice; and he gave ear unto me.

In the time of my trouble I sought the Lord: my sore ran, and ceased not in the night-season; my soul refused comfort.

I remembered God, and was troubled: I complained, and my spirit was overwhelmed.

Thou holdest mine eyes waking: I am so troubled that I cannot speak.

I have considered the days of old, the years of ancient times.

I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search.

Will the Lord absent himself for ever? and will he be no more intreated?

Is his mercy clean gone for ever? and

is his promise come utterly to an end for evermore?

Hath God forgotten to be gracious? and will he shut up his loving kindness in displeasure?

And I said, It is mine own infirmity; but I will remember the years of the right hand of the Most High.

I will remember the works of the Lord, and call to mind thy wonders of old time.

I will think also of all thy works, and my talking shall be of thy doings.

Thy way, O God, is holy: who is so great a God as our God?

Thou art the God that dost wonders, and hast declared thy power among the people.

Thou hast with thine arm redeemed thy people, even the sons of Jacob and Joseph.

The waters saw thee, O God, the waters saw thee, and were afraid; the depths also were troubled.

The clouds poured out water, the air thundered, and thine arrows went abroad.

The voice of thy thunder was heard round about: the lightnings shone upon the ground; the earth was moved and shook withal.

Thy way is in the sea, and thy paths in the great waters, and thy footsteps are not known.

Thou leddest thy people like sheep, by the hand of Moses and Aaron.

Evening Prayer.

From Psalms 84, 85.

HOW amiable are thy tabernacles, O Lord of hosts!

My soul longeth, yea even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.

Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young; even thy altars, O Lord of hosts, my King and my God.

Blessed are they that dwell in thy house; they will be alway praising thee.

Blessed is the man whose strength is in thee: in whose heart are thy ways.

Who going through the vale of misery, use it for a well; and the pools are filled with water.

They will go from strength to strength, and unto the God of gods appeareth every one of them in Sion.

O Lord God of hosts, hear my prayer; hearken, O God of Jacob.

For one day in thy courts is better than a thousand.

I had rather be a door-keeper in the

house of my God, than to dwell in the tents of ungodliness.

For the Lord God is a sun and shield: the Lord will give grace and glory: and no good thing shall he withhold from them that live a godly life.

O Lord God of hosts, blessed is the man that putteth his trust in thee.

Lord, thou art become gracious unto thy land; thou hast turned away the captivity of Jacob.

Thou hast forgiven the offence of thy people, and covered all their sins.

Thou hast taken away all thy displeasure, and turned thyself from thy wrathful indignation.

Turn us then, O God our Saviour, and let thine anger cease from us.

Wilt thou be displeased at us for ever? and wilt thou stretch out thy wrath from one generation to another?

Wilt thou not turn again, and quicken us, that thy people may rejoice in thee?

Show us thy mercy, O Lord, and grant us thy salvation.

I will hearken what the Lord God will say concerning me; for he shall speak peace unto his people, and to his saints, that they turn not again.

For his salvation is nigh them that fear him; that glory may dwell in our land.

Mercy and truth are met together: righteousness and peace have kissed each other.

Truth shall spring out of the earth; and righteousness shall look down from heaven.

Yea, the Lord shall show loving kindness; and our land shall give her increase.

Righteousness shall go before him; and shall set us in the way of his steps.

THE SEVENTEENTH DAY.

Morning Prayer.

From Psalms 86, 89.

BE merciful unto me, O Lord; for I will call daily upon thee.

Comfort the soul of thy servant; for unto thee, O Lord, do I lift up my soul.

For thou, Lord, art good and gracious, and of great mercy unto all them that call upon thee.

Give ear, O Lord, unto my prayer; and attend to the voice of my supplications.

In the time of my trouble I will call upon thee; for thou hearest me.

Among the gods there is none like unto thee, O Lord; there is none that can do as thou doest.

All nations whom thou hast made, shall come and worship thee, O Lord; and shall glorify thy Name.

For thou art great, and doest wondrous things: thou art God alone.

Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

I will thank thee, O Lord my God, with all my heart; and will praise thy name for evermore.

For great is thy mercy toward me; and thou hast delivered my soul from the nethermost hell.

Thou, O Lord God, art full of compassion and mercy, long-suffering, plenteous in goodness and truth.

O turn thee then unto me, and have mercy upon me; give thy strength unto thy servant, and help the son of thine handmaid.

My song shall be alway of the loving kindness of the Lord; with my mouth will I ever be showing thy truth from one generation to another.

For I have said, Mercy shall be set up for ever; thy truth shalt thou stablish in the heavens.

O Lord, the very heavens shall praise thy wondrous works; and thy truth in the congregation of the saints.

For who is he among the clouds, that shall be compared unto the Lord?

And what is he among the gods, that shall be like unto the Lord?

God is very greatly to be feared in the council of the saints, and to be had in reverence of all them that are round about him.

O Lord God of hosts, who is like unto thee? thy truth, most mighty Lord, is on every side.

Thou rulest the raging of the sea; thou stillest the waves thereof when they arise.

The heavens are thine, the earth also is thine; thou hast laid the foundation of the round world, and all that therein is.

Thou hast a mighty arm; strong is thy hand, and high is thy right hand.

Righteousness and equity are the habitation of thy seat; mercy and truth shall go before thy face.

Blessed is the people, O Lord, that can rejoice in thee; they shall walk in the light of thy countenance.

Their delight shall be daily in thy Name; and in thy righteousness shall they make their boast.

For thou art the glory of their strength, and in thy loving kindness thou shalt lift up our horns.

For the Lord is our defence; the holy One of Israel is our King.

Evening Prayer.

From Psalms 90, 91.

LORD, thou hast been our refuge, from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made, thou art God from everlasting, and world without end.

Thou turnest man to destruction; again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday; seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as a sleep; and fade away suddenly like the grass.

In the morning it is green, and groweth up; but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure, and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee; and our secret sins in the light of thy countenance.

For when thou art angry, all our days

are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years, yet is their strength then but labor and sorrow; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath? for even thereafter as a man feareth, so is thy displeasure.

So teach us to number our days, that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last, and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon: so shall we rejoice and be glad all the days of our life.

Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

Show thy servants thy work, and their children thy glory.

And the glorious Majesty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea the work of our hands establish thou it.

He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty.

I will say of the Lord, He is my refuge,

and my fortress: my God; in him will I trust.

Surely he shall deliver thee from the snare of the hunter, and from the noisome pestilence.

He shall defend thee under his wings, and thou shalt be safe under his feathers; his faithfulness and truth shall be thy shield and buckler.

Thou shalt not be afraid for any terror by night, nor for the arrow that flieth by day;

For the pestilence that walketh in darkness, nor for the sickness that destroyeth in the noon-day.

A thousand shall fall beside thee, and ten thousand at thy right hand; but it shall not come nigh thee.

For thou, Lord, art my hope; thou hast set thine house of defence very high.

There shall no evil happen unto thee, neither shall any plague come nigh thy dwelling.

For he shall give his angels charge over thee, to keep thee in all thy ways.

They shall bear thee in their hands, that thou hurt not thy foot against a stone.

Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.

Because he hath set his love upon me,

therefore will I deliver him; I will set him up, because he hath known my Name.

He shall call upon me, and I will hear him; yea, I am with him in trouble; I will deliver him, and bring him to honor.

With long life will I satisfy him, and show him my salvation.

THE EIGHTEENTH DAY.

Morning Prayer.

From Psalms 92, 93, 94.

IT is a good thing to give thanks unto the Lord, and to sing praises unto thy Name, O most High:

To show forth thy loving kindness in the morning, and thy faithfulness every night,

Upon an instrument of ten strings, and upon the lute; upon a loud instrument, and upon the harp.

For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands.

O Lord, how glorious are thy works! thy thoughts are very deep.

An unwise man doth not well consider this, and a fool doth not understand it.

When the wicked spring as the grass,

and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever: but thou, Lord, art most high for evermore.

For lo, thine enemies, O Lord, lo, thine enemies shall perish; and all the workers of wickedness shall be destroyed.

But mine horn shall be exalted like the horn of an unicorn; I shall be anointed with fresh oil.

The righteous shall flourish like a palm-tree, and shall spread abroad like a cedar in Libanus.

Such as be planted in the house of the Lord, shall flourish in the courts of the house of our God.

That they may show how true the Lord my strength is, and that there is no unrighteousness in him.

The Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself.

He hath made the round world so sure, that it cannot be moved.

Ever since the world began hath thy seat been prepared: thou art from everlasting.

The floods are risen, O Lord, the floods have lift up their voice; the floods lift up their waves.

The waves of the sea are mighty, and

rage horribly; but yet the Lord, who dwelleth on high, is mightier.

Thy testimonies, O Lord, are very sure: holiness becometh thine house for ever.

How long shall all wicked doers speak so disdainfully, and make such proud boasting?

Yet they say, The Lord shall not see, neither shall the God of Jacob regard it.

Take heed, ye unwise among the people: O ye fools, when will ye understand?

He that planted the ear, shall he not hear? or he that made the eye, shall he not see?

He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know?

The Lord knoweth the thoughts of man, that they are but vain.

Blessed is the man whom thou chastenest, O Lord, and teachest him in thy law;

That thou mayest give him patience in time of adversity, until the pit be digged up for the ungodly.

For the Lord will not fail his people; neither will he forsake his inheritance.

But judgment shall return unto righteousness: and all the upright in heart shall follow it.

Unless the Lord had been my help, my soul had almost dwelt in silence.

When I said, My foot slippeth; thy mercy, O Lord, held me up.

In the multitude of the sorrows that I had in my heart, thy comforts have refreshed my soul.

Evening Prayer.

From Psalms 95, 96.

O COME, let us sing unto the Lord; let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving; and show ourselves glad in him with psalms.

For the Lord is a great God; and a great King above all gods.

In his hand are all the corners of the earth; and the strength of the hills is his also.

The sea is his, and he made it; and his hands prepared the dry land.

O come, let us worship and fall down, and kneel before the Lord our Maker.

For he is the Lord our God; and we are the people of his pasture, and the sheep of his hand.

To-day if ye will hear his voice, harden not your hearts as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted me, proved me, and saw my works.

Forty years long was I grieved with this generation, and said, It is a people that do err in their hearts, for they have not known my ways:

Unto whom I sware in my wrath, that they should not enter into my rest.

O sing unto the Lord a new song; sing unto the Lord, all the whole earth.

Sing unto the Lord, and praise his Name; be telling of his salvation from day to day.

Declare his honor unto the heathen, and his wonders unto all people.

For the Lord is great, and cannot worthily be praised; he is more to be feared than all gods.

As for all the gods of the heathen, they are but idols; but it is the Lord that made the heavens.

Glory and worship are before him; power and honor are in his sanctuary.

Ascribe unto the Lord, O ye kindreds of the people, ascribe unto the Lord worship and power.

Ascribe unto the Lord the honor due unto his Name; bring presents, and come into his courts.

O worship the Lord in the beauty of

holiness; let the whole earth stand in awe of him.

Tell it out among the heathen, that the Lord is King; and that it is he who hath made the round world so fast that it cannot be moved; and how that he shall judge the people righteously.

Let the heavens rejoice, and let the earth be glad; let the sea make a noise, and all that therein is.

Let the field be joyful, and all that is in it; then shall all the trees of the wood rejoice before the Lord.

For he cometh, for he cometh to judge the earth; and with righteousness to judge the world, and the people with his truth.

THE NINETEENTH DAY.

Morning Prayer.

Psalms 97, 98.

THE Lord is King, the earth may be glad thereof; yea, the multitude of the isles may be glad thereof.

Clouds and darkness are round about him: righteousness and judgment are the habitation of his seat.

There shall go a fire before him, and burn up his enemies on every side.

His lightnings gave shine unto the world: the earth saw it, and was afraid.

The hills melted like wax at the presence of the Lord; at the presence of the Lord of the whole earth.

The heavens have declared his righteousness, and all the people have seen his glory.

Confounded be all they that worship carved images, and that delight in vain gods: worship him, all ye gods.

Sion heard of it, and rejoiced; and the daughters of Judah were glad, because of thy judgments, O Lord.

For thou, Lord, art higher than all that are in the earth: thou art exalted far above all gods.

O ye that love the Lord, see that ye hate the thing which is evil: the Lord preserveth the souls of his saints; he shall deliver them from the hand of the ungodly.

There is sprung up a light for the righteous, and joyful gladness for such as are true-hearted.

Rejoice in the Lord, ye righteous; and give thanks for a remembrance of his holiness.

O sing unto the Lord a new song; for he hath done marvellous things.

With his own right hand, and with his holy arm, hath he gotten himself the victory.

The Lord declared his salvation: his

righteousness hath he openly showed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel; and all the ends of the world hath seen the salvation of our God.

Show yourselves joyful unto the Lord, all ye lands; sing, rejoice, and give thanks.

Praise the Lord upon the harp; sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms, O show yourselves joyful before the Lord, the King.

Let the sea make a noise, and all that therein is; the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord; for he is come to judge the earth.

With righteousness shall he judge the world, and the people with equity.

Evening Prayer.

From Psalms 99, 100, 101.

THE Lord reigneth; let the people tremble: he sitteth between the Cherubim; let the earth be moved.

The Lord is great in Sion, and high above all people.

Let them praise thy great and terrible Name; for it is holy.

Exalt ye the Lord our God, and worship at his footstool; for he is holy.

Moses and Aaron among his priests, and Samuel among such as call upon his Name; they called upon the Lord, and he answered them.

He spake unto them in the cloudy pillar: they kept his testimonies, and the law that he gave them.

Thou answeredst them, O Lord, our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions.

Exalt the Lord our God, and worship at his holy hill; for the Lord our God is holy.

O be joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting; and his truth endureth from generation to generation.

My song shall be of mercy and judgment; unto thee, O Lord, will I sing.

O let me have understanding in the way of godliness!

When wilt thou come unto me? I will walk in my house with a perfect heart.

I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me.

A froward heart shall depart from me; I will not know a wicked person.

Whoso privily slandereth his neighbor, him will I destroy.

Whoso hath also a proud look and high stomach, I will not suffer him.

Mine eyes look upon such as are faithful in the land, that they may dwell with me.

Whoso leadeth a godly life, he shall be my servant.

There shall no deceitful person dwell in my house; he that telleth lies shall not tarry in my sight.

THE TWENTIETH DAY.

Morning Prayer.

From Psalms 102, 103.

THE Lord hath looked down from his sanctuary; out of the heaven did the Lord behold the earth;

That he might hear the mournings of such as are in captivity, and deliver the children appointed unto death;

That they may declare the Name of the Lord in Sion, and his praise in Jerusalem.

I said, O my God, take me not away in the midst of mine age; as for thy years, they endure throughout all generations.

Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands.

They shall perish, but thou shalt endure: they all shall wax old as doth a garment:

And as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall not fail.

Praise the Lord, O my soul; and all that is within me, praise his holy Name.

Praise the Lord, O my soul, and forget not all his benefits:

Who forgiveth all thy sin, and healeth all thine infirmities;

Who saveth thy life from destruction, and crowneth thee with mercy and loving kindness;

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

The Lord executeth righteousness and judgment for all them that are oppressed with wrong.

He showed his ways unto Moses, his works unto the children of Israel.

The Lord is full of compassion and mercy, long-suffering, and of great goodness.

He will not alway be chiding; neither keepeth he his anger forever.

He hath not dealt with us after our sins; nor rewarded us according to our wickednesses.

For look how high the heaven is in comparison of the earth; so great is his mercy also toward them that fear him.

Look how wide also the east is from the west; so far hath he set our sins from us.

Yea, like as a father pitieth his own children; even so is the Lord merciful unto them that fear him.

For he knoweth our frame; he remembereth that we are but dust.

The days of man are but as grass; for he flourisheth as a flower of the field.

For as soon as the wind goeth over it, it is gone; and the place thereof shall know it no more.

But the merciful goodness of the Lord endureth for ever and ever upon them that fear him; and his righteousness upon children's children;

Even upon such as keep his covenant, and think upon his commandments to do them.

The Lord hath prepared his seat in heaven, and his kingdom ruleth over all.

O praise the Lord, ye angels of his, ye that excel in strength; ye that fulfil his commandment, and hearken unto the voice of his word.

O praise the Lord, all ye his hosts; ye servants of his that do his pleasure.

O speak good of the Lord, all ye works of his, in all places of his dominion: praise thou the Lord, O my soul.

Evening Prayer.

Psalm 104.

PRAISE the Lord, O my soul: O Lord, my God, thou art become exceeding glorious; thou art clothed with majesty and honor.

Who coverest thyself with light, as with a garment: who stretchest out the heavens like a curtain:

Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

Who maketh his angels spirits; his ministers a flaming fire:

Who laid the foundations of the earth, that it should not be removed for ever.

Thou coveredst it with the deep as with

a garment: the waters stood above the mountains.

At thy rebuke they fled; at the voice of thy thunder they hasted away.

They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.

Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

He sendeth the springs into the valleys, which run among the hills.

All beasts of the field drink thereof, and the wild asses quench their thirst.

Beside them shall the fowls of the air have their habitation, and sing among the branches.

He watereth the hills from above; the earth is filled with the fruit of thy works.

He bringeth forth grass for the cattle, and green herb for the service of men;

That he may bring food out of the earth, and wine that maketh glad the heart of man; and oil to make him a cheerful countenance, and bread to strengthen man's heart.

The trees of the Lord also are full of sap; even the cedars of Libanus, which he hath planted;

Wherein the birds make their nests; and the fir-trees are a dwelling for the stork.

The high hills are a refuge for the wild goats; and so are the stony rocks for the conies.

He appointed the moon for certain seasons, and the sun knoweth his going down.

Thou makest darkness that it may be night; wherein all the beasts of the forest do move.

The lions roaring after their prey, do seek their meat from God.

The sun ariseth, and they get them away together, and lay them down in their dens.

Man goeth forth to his work, and to his labor, until the evening.

O Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches.

So is the great and wide sea also; wherein are things creeping innumerable, both small and great beasts.

There go the ships, and there is that Leviathan, whom thou hast made to take his pastime therein.

These wait all upon thee, that thou mayest give them meat in due season.

When thou givest it them, they gather it; and when thou openest thy hand, they are filled with good.

When thou hidest thy face, they are troubled: when thou takest away their

breath, they die, and are turned again to their dust.

When thou lettest thy breath go forth, they shall be made; and thou shalt renew the face of the earth.

The glorious Majesty of the Lord shall endure for ever; the Lord shall rejoice in his works.

The earth shall tremble at the look of him; if he do but touch the hills, they shall smoke.

I will sing unto the Lord as long as I live; I will praise my God while I have my being.

My meditation of him shall be sweet: my joy shall be in the Lord.

As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end. Praise thou the Lord, O my soul. Praise the Lord.

THE TWENTY-FIRST DAY.

Morning Prayer.

Psalm 107.

O GIVE thanks unto the Lord; for he is gracious, and his mercy endureth for ever.

Let the redeemed of the Lord say so,

whom he hath redeemed from the hand of the enemy;

And gathered them out of the lands, from the east and from the west; from the north, and from the south.

They went astray in the wilderness out of the way, and found no city to dwell in;

Hungry and thirsty, their soul fainted in them.

Then they cried unto the Lord in their trouble, and he saved them out of their distresses.

He led them forth by the right way, that they might go to a city of habitation.

Oh that men would therefore praise the Lord for his goodness, and for his wonderful works to the children of men!

For he satisfieth the empty soul, and filleth the hungry soul with goodness.

Such as sit in darkness, and in the shadow of death, being fast bound in misery and iron;

Because they rebelled against the words of the Lord, and lightly regarded the counsel of the Most High:

Therefore he also brought down their heart with labor; they fell down, and there was none to help them.

So when they cried unto the Lord in their trouble, he delivered them out of their distress.

For he brought them out of darkness, and out of the shadow of death, and brake their bonds in sunder.

Oh that men would therefore praise the Lord for his goodness, and for his wonderful works to the children of men!

For he hath broken the gates of brass, and smitten the bars of iron in sunder.

Fools, because of their transgression, and because of their iniquities, are afflicted.

Their soul abhorreth all manner of meat; and they draw nigh unto the gates of death.

Then they cried unto the Lord in their trouble, and he saved them out of their distresses.

He sent his word, and healed them; and they were saved from their destruction.

Oh that men would therefore praise the Lord for his goodness, and for his wonderful works to the children of men!

That they would offer unto him the sacrifice of thanksgiving, and tell out his works with gladness!

They that go down to the sea in ships, that do business in great waters;

These see the works of the Lord, and his wonders in the deep.

For at his word the stormy wind ariseth, which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep; their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man, and are at their wit's end.

Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.

For he maketh the storm to cease, so that the waves thereof are still.

Then are they glad, because they are at rest; and so he bringeth them unto the haven where they would be.

Oh that men would therefore praise the Lord for his goodness, and for his wonderful works to the children of men!

Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders!

He turneth the flood into a wilderness, and drieth up the water-springs.

A fruitful land maketh he barren, for the wickedness of them that dwell therein.

Again, he maketh the wilderness a standing water, and water-springs of a dry ground.

And there he setteth the hungry, that they may build them a city to dwell in;

That they may sow their land, and plant vineyards, to yield them fruits of increase.

He blesseth them, so that they multiply exceedingly; and suffereth not their cattle to decrease.

And again, when they are minished and brought low through oppression, through any plague or trouble;

He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way.

Yet helpeth he the poor out of misery, and maketh him families like a flock.

The righteous will consider this, and rejoice; and all iniquity shall stop her mouth.

Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord.

Evening Prayer.

From Psalms 108, 110, 111.

O GOD, my heart is ready, my heart is ready; I will sing, and give praise with the best member that I have.

Awake, thou lute and harp; I myself will awake right early.

I will give thanks unto thee, O Lord, among the people; I will sing praises unto thee among the nations.

For thy mercy is greater than the heavens, and thy truth reacheth unto the clouds.

Set up thyself, O God, above the heavens, and thy glory above all the earth.

The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool.

The Lord shall send the rod of thy power out of Sion: be thou ruler, even in the midst among thine enemies.

In the day of thy power shall the people offer thee free-will offerings with an holy worship: the dew of thy birth is of the womb of the morning.

The Lord sware, and will not repent. Thou art a Priest for ever after the order of Melchizedech.

Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation.

The works of the Lord are great, sought out of all them that have pleasure therein.

His work is worthy to be praised and had in honor, and his righteousness endureth for ever.

The merciful and gracious Lord hath so done his marvellous works, that they ought to be had in remembrance.

He hath given meat unto them that fear him; he shall ever be mindful of his covenant.

He hath showed his people the power

of his works, that he may give them the heritage of the heathen.

The works of his hands are verity and judgment; all his commandments are true.

They stand fast for ever and ever, and are done in truth and equity.

He sent redemption unto his people; he hath commanded his covenant for ever; holy and reverend is his Name.

The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.

THE TWENTY-SECOND DAY.

Morning Prayer.

From Psalms 112, 113, 106.

BLESSED is the man that feareth the Lord, that delighteth greatly in his commandments.

His seed shall be mighty upon earth; the generation of the faithful shall be blessed.

Riches and plenteousness shall be in his house; and his righteousness endureth for ever.

Unto the godly there ariseth up light in

the darkness; he is merciful, loving, and righteous.

A good man showeth favor, and lendeth; and will guide his affairs with discretion.

Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord.

He hath dispersed abroad, and given to the poor, and his righteousness remaineth for ever; his horn shall be exalted with honor.

The ungodly shall see it, and it shall grieve him; he shall gnash with his teeth, and consume away; the desire of the ungodly shall perish.

Praise the Lord, ye servants; O praise the Name of the Lord.

Blessed be the Name of the Lord from this time forth for evermore.

From the rising of the sun unto the going down of the same the Lord's Name is to be praised.

The Lord is high above all nations, and his glory above the heavens.

Who is like unto the Lord our God, that hath his dwelling so high, and yet humbleth himself to behold the things that are in heaven and earth?

He taketh up the simple out of the dust, and lifteth the poor out of the mire;

That he may set him with the princes, even with the princes of his people.

O give thanks unto the Lord; for he is gracious, and his mercy endureth for ever.

Who can express the noble acts of the Lord, or show forth all his praise?

Blessed are they that alway keep judgment, and do righteousness.

Remember me, O Lord, according to the favor that thou bearest unto thy people; O visit me with thy salvation;

That I may see the felicity of thy chosen, and rejoice in the gladness of thy people, and give thanks with thine inheritance.

Blessed be the Lord God of Israel, from everlasting, and world without end; and let all the people say, Amen.

Evening Prayer.

Psalms 114, 115.

WHEN Israel went out of Egypt, the house of Jacob from a people of strange language;

Judah was his sanctuary, and Israel his dominion.

The sea saw it, and fled: Jordan was driven back.

The mountains skipped like rams, and the little hills like lambs.

What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?

Ye mountains, that ye skipped like rams; and ye little hills like lambs?

Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;

Who turned the hard rock into a standing water, the flint into a fountain of waters.

Not unto us, O Lord, not unto us, but unto thy Name give the praise; for thy loving mercy, and for thy truth's sake.

Wherefore shall the heathen say, Where is now their God?

As for our God, he is in heaven: he hath done whatsoever pleased him.

Their idols are silver and gold, even the work of men's hands.

They have mouths, and speak not; eyes have they, and see not.

They have ears, and hear not; noses have they, and smell not.

They have hands, and handle not; feet have they, and walk not; neither speak they through their throat.

They that make them are like unto them; and so are all such as put their trust in them.

But thou, house of Israel, trust thou in the Lord; he is their succor and defence.

Ye house of Aaron, put your trust in the Lord; he is their helper and defender.

Ye that fear the Lord, put your trust in the Lord; he is their helper and defender.

The Lord hath been mindful of us, and he shall bless us; even he shall bless the house of Israel, he shall bless the house of Aaron.

He shall bless them that fear the Lord, both small and great.

The Lord shall increase you more and more, you and your children.

Ye are the blessed of the Lord, who made heaven and earth.

All the whole heavens are the Lord's; the earth hath he given to the children of men.

The dead praise not thee, O Lord, neither any that go down into silence.

But we will praise the Lord, from this time forth for evermore. Praise the Lord.

THE TWENTY-THIRD DAY.

Morning Prayer.

From Psalms 116, 117, 105.

I LOVE the Lord, because he hath heard my voice and my supplications.

Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

The sorrows of death compassed me, and the pains of hell gat hold upon me.

I found trouble and sorrow; then called I upon the Name of the Lord; O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preserveth the simple: I was brought low, and he helped me.

Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.

For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

I will walk before the Lord in the land of the living.

I believed, therefore have I spoken: I was greatly afflicted: I said in my haste, All men are liars.

What shall I render unto the Lord for all his benefits towards me?

I will receive the cup of salvation, and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people: right dear in the sight of the Lord is the death of his saints.

Behold, O Lord, how that I am thy

servant; I am thy servant, and the son of thine handmaid; thou hast broken my bonds in sunder.

I will offer to thee the sacrifice of thanksgiving, and will call upon the Name of the Lord.

I will pay my vows unto the Lord, in the sight of all his people, in the courts of the Lord's house; even in the midst of thee, O Jerusalem. Praise the Lord.

O praise the Lord, all ye nations: praise him, all ye people.

For his merciful kindness is great towards us: and the truth of the Lord endureth for ever. Praise the Lord.

O give thanks unto the Lord, and call upon his Name; tell the people what things he hath done.

O let your songs be of him, and praise him; and let your talking be of all his wondrous works.

Rejoice in his holy Name; let the heart of them rejoice that seek the Lord.

Seek the Lord and his strength; seek his face evermore.

Remember the marvellous works that he hath done; his wonders and the judgments of his mouth.

He is the Lord our God; his judgments are in all the world.

He hath been alway mindful of his cove-

nant and promise, that he made to a thousand generations.

Evening Prayer.

From Psalm 118.

O GIVE thanks unto the Lord, for he is gracious; because his mercy endureth for ever.

Let Israel now confess that he is gracious, and that his mercy endureth for ever.

Let the house of Aaron now confess, that his mercy endureth for ever.

Yea, let them now that fear the Lord confess, that his mercy endureth for ever.

I called upon the Lord in trouble: the Lord answered me, and set me in a large place.

The Lord is on my side; I will not fear what man doeth unto me.

It is better to trust in the Lord, than to put any confidence in man.

It is better to trust in the Lord, than to put any confidence in princes.

Thou hast thrust sore at me, that I might fall; but the Lord was my help.

The Lord is my strength, and my song; and is become my salvation.

The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doth valiantly.

The right hand of the Lord is exalted: the right hand of the Lord doth valiantly.

I shall not die, but live, and declare the works of the Lord.

The Lord hath chastened and corrected me; but he hath not given me over unto death.

Open me the gates of righteousness; that I may go into them, and give thanks unto the Lord.

This is the gate of the Lord, the righteous shall enter into it.

I will thank thee; for thou hast heard me, and art become my salvation.

The same stone which the builders refused, is become the head-stone in the corner.

This is the Lord's doing, and it is marvellous in our eyes.

This is the day which the Lord hath made; we will rejoice and be glad in it.

Help me now, O Lord: O Lord, send us now prosperity.

Blessed be he that cometh in the Name of the Lord: we have blessed you out of the house of the Lord.

God is the Lord, who hath showed us light: bind the sacrifice with cords, yea, even unto the horns of the altar.

Thou art my God, and I will thank thee; thou art my God, and I will praise thee.

O give thanks unto the Lord; for he is gracious, and his mercy endureth for ever.

THE TWENTY-FOURTH DAY.

Morning Prayer.

From Psalm 119.

BLESSED are those that are undefiled in the way, and walk in the law of the Lord.

Blessed are they that keep his testimonies, and seek him with their whole heart.

They also do no iniquity: they walk in his ways.

Thou hast charged that we shall diligently keep thy commandments.

O that my ways were made so direct, that I might keep thy statutes!

So shall I not be confounded, while I have respect unto all thy commandments.

I will thank thee with an unfeigned heart, when I shall have learned the judgments of thy righteousness.

I will keep thy statutes: O forsake me not utterly.

Wherewithal shall a young man cleanse

his way? even by ruling himself after thy word.

With my whole heart have I sought thee: O let me not wander from thy commandments.

Thy words have I hid within my heart, that I should not sin against thee.

Blessed art thou, O Lord; O teach me thy statutes!

With my lips have I been telling of all the judgments of thy mouth.

I have had as great delight in the way of thy testimonies, as in all manner of riches.

I will talk of thy commandments, and have respect unto thy ways.

My delight shall be in thy statutes, and I will not forget thy word.

O do well unto thy servant; that I may live, and keep thy word.

Open thou mine eyes; that I may see the wondrous things of thy law.

I am a stranger upon earth; O hide not thy commandments from me!

My soul breaketh out for the very fervent desire that it hath alway unto thy judgments.

O turn from me shame and rebuke; for I have kept thy testimonies.

For thy testimonies are my delight, and my counsellors.

Evening Prayer.

From Psalm 119.

MY soul cleaveth to the dust; O quicken thou me, according to thy word.

I have acknowledged my ways, and thou heardest me: O teach me thy statutes!

Make me to understand the way of thy commandments; and so shall I talk of thy wondrous works.

My soul melteth away for very heaviness; comfort thou me according unto thy word.

Take from me the way of lying, and cause thou me to make much of thy law.

I have chosen the way of truth, and thy judgments have I laid before me.

I have stuck unto thy testimonies; O Lord, confound me not!

I will run the way of thy commandments, when thou hast set my heart at liberty.

Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end.

Give me understanding, and I shall keep thy law; yea, I shall keep it with my whole heart.

Make me to go in the path of thy

commandments; for herein is my desire.

Incline my heart unto thy testimonies, and not to covetousness.

O turn away mine eyes, lest they behold vanity; and quicken thou me in thy way.

O stablish thy word in thy servant, that I may fear thee.

Take away the rebuke that I am afraid of; for thy judgments are good.

Behold, my delight is in thy commandments; O quicken me in thy righteousness.

Let thy loving mercy come also unto me, O Lord, even thy salvation, according unto thy word.

So shall I have wherewith to answer him that reproacheth me: for my trust is in thy word.

O take not the word of thy truth utterly out of my mouth; for my hope is in thy judgments.

So shall I alway keep thy law; yea, for ever and ever.

And I will walk at liberty; for I seek thy commandments.

And my delight shall be in thy commandments, which I have loved.

My hands also will I lift up unto thy commandments, which I have loved; and my study shall be in thy statutes.

THE TWENTY-FIFTH DAY.

Morning Prayer.

From Psalm 119.

O THINK upon thy servant, as concerning thy word, wherein thou hast caused me to put my trust.

The same is my comfort in my trouble; for thy word hath quickened me.

The proud have had me exceedingly in derision; yet have I not shrinked from thy law.

For I remembered thine everlasting judgments, O Lord, and received comfort.

Horror hath taken hold upon me because of the wicked that forsake thy law.

Thy statutes have been my songs, in the house of my pilgrimage.

I have thought upon thy Name, O Lord, in the night-season, and have kept thy law.

This I had, because I kept thy commandments.

Thou art my portion, O Lord; I have promised to keep thy law.

I made my humble petition in thy presence with my whole heart; O be merciful unto me, according to thy word.

I called mine own ways to remembrance, and turned my feet unto thy testimonies.

I made haste, and prolonged not the time, to keep thy commandments.

At midnight I will rise to give thanks unto thee, because of thy righteous judgments.

I am a companion of all them that fear thee, and keep thy commandments.

The earth, O Lord, is full of thy mercy: O teach me thy statutes!

O Lord, thou hast dealt graciously with thy servant, according unto thy word.

O learn me true understanding and knowledge; for I have believed thy commandments.

Before I was troubled, I went wrong; but now have I kept thy word.

Thou art good and gracious; O teach me thy statutes!

The proud have imagined a lie against me; but I will keep thy commandments with my whole heart.

It is good for me that I have been in trouble; that I may learn thy statutes.

The law of thy mouth is dearer unto me than thousands of gold and silver.

Evening Prayer.

From Psalm 119.

THY hands have made me and fashioned me: O give me understanding, that I may learn thy commandments.

They that fear thee will be glad when they see me; because I have put my trust in thy word.

I know, O Lord, that thy judgments are right, and that thou of very faithfulness hast caused me to be troubled.

O let thy merciful kindness be my comfort, according to thy word unto thy servant.

O let thy loving mercies come unto me, that I may live; for thy law is my delight.

Let such as fear thee, and have known thy testimonies, be turned unto me.

O let my heart be sound in thy statutes, that I be not ashamed.

My soul fainteth for thy salvation: but I hope in thy word.

Mine eyes long sore for thy word; saying, O when wilt thou comfort me?

O quicken me after thy loving kindness; and so shall I keep the testimonies of thy mouth.

O Lord, thy word endureth for ever in heaven.

Thy truth also remaineth from one generation to another; thou hast laid the foundation of the earth, and it abideth.

They continue this day according to thine ordinance; for all things serve thee.

If my delight had not been in thy law, I should have perished in my trouble.

I will never forget thy commandments; for with them thou hast quickened me.

I am thine: O save me, for I have sought thy commandments.

I have seen an end of all perfection; but thy commandment is exceeding broad.

Lord, what love have I unto thy law! all the day long is my study in it.

Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.

I am wiser than the aged; because I keep thy commandments.

I have refrained my feet from every evil way, that I may keep thy word.

I have not shrunk from thy judgments, for thou teachest me.

O how sweet are thy words unto my throat; yea, sweeter than honey unto my mouth.

Through thy commandments I get understanding: therefore I hate all evil ways.

THE TWENTY-SIXTH DAY.

Morning Prayer.

From Psalm 119.

THY word is a lantern unto my feet, and a light unto my paths.

I have sworn, and am steadfastly purposed, to keep thy righteous judgments.

I am troubled above measure: quicken me, O Lord, according to thy word.

Let the free-will offerings of my mouth please thee, O Lord; and teach me thy judgments.

My soul is alway in my hand; yet do I not forget thy law.

Thy testimonies have I claimed as mine heritage for ever; and why? they are the very joy of my heart.

I have applied my heart to fulfil thy statutes alway, even unto the end.

I hate vain thoughts: but thy law do I love.

Thou art my hiding place and my shield; and my trust is in thy word.

Away from me, ye wicked; I will keep the commandments of my God.

O stablish me according to thy word, that I may live; and let me not be disappointed of my hope.

Hold thou me up, and I shall be safe; yea, my delight shall be ever in thy statutes.

Thou hast trodden down all them that depart from thy statutes; for they imagine but deceit.

My flesh trembleth for fear of thee; and I am afraid of thy judgments.

I deal with the thing that is lawful and right, O give me not over to mine oppressors!

Be surety for thy servant for good: let not the proud oppress me.

Mine eyes are wasted away with looking for thy health, and for the word of thy righteousness.

O deal with thy servant according unto thy loving mercy, and teach me thy statutes.

I am thy servant; O grant me understanding, that I may know thy testimonies.

I love thy commandments above gold and precious stones.

Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.

Thy testimonies are wonderful; therefore doth my soul keep them.

The entrance of thy words giveth light; it giveth understanding unto the simple.

I opened my mouth, and panted: for I longed for thy commandments.

O look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy Name.

Order my steps in thy word; and so shall no wickedness have dominion over me.

Deliver me from the oppression of man: so will I keep thy precepts.

Show the light of thy countenance upon thy servant, and teach me thy statutes.

Mine eyes gush out with water, because men keep not thy law.

Evening Prayer.

From Psalm 119.

RIGHTEOUS art thou, O Lord; and true is thy judgment.

The testimonies that thou hast commanded are exceeding righteous and true.

My zeal hath even consumed me; because mine enemies have forgotten thy words.

Thy word is very pure: therefore thy servant loveth it.

I am small, and of no reputation; yet do I not forget thy commandments.

Thy righteousness is an everlasting righteousness, and thy law is the truth.

Trouble and heaviness have taken hold upon me; yet is my delight in thy commandments.

The righteousness of thy testimonies is everlasting: O grant me understanding, and I shall live.

I call with my whole heart; hear me, O Lord; I will keep thy statutes.

Yea, even unto thee do I call; help me, and I shall keep thy testimonies.

Early in the morning do I cry unto thee; for in thy word is my trust.

Mine eyes prevent the night-watches; that I might be occupied in thy words.

Hear my voice, O Lord, according unto thy loving kindness; quicken me, according as thou art wont.

They draw nigh that follow after mischief: they are far from thy law.

Thou art near, O Lord; and all thy commandments are truth.

As concerning thy testimonies, I have known long since, that thou hast grounded them for ever.

O consider mine adversity, and deliver me, for I do not forget thy law.

Avenge thou my cause, and deliver me; quicken me according to thy word.

Health is far from the ungodly; for they regard not thy statutes.

Great is thy mercy, O Lord; quicken me, as thou art wont.

It grieveth me when I see the transgressors; because they keep not thy law.

Consider, O Lord, how I love thy commandments; O quicken me, according to thy loving-kindness.

Thy word is true from everlasting; all

the judgments of thy righteousness endure for evermore.

I rejoice at thy word, as one that findeth great spoil.

I hate and abhor lying: but thy law do I love.

Seven times a day do I praise thee; because of thy righteous judgments.

Great is the peace that they have who love thy law; and nothing shall offend them.

Lord, I have looked for thy saving health, and done after thy commandments.

My soul hath kept thy testimonies, and loved them exceedingly.

I have kept thy commandments and testimonies; for all my ways are before thee.

Let my cry come before thee, O Lord; give me understanding according to thy word.

Let my supplication come before thee; deliver me according to thy word.

My lips shall speak of thy praise, when thou hast taught me thy statutes.

Yea, my tongue shall sing of thy word; for all thy commandments are righteous.

Let thine hand help me; for I have chosen thy commandments.

I have longed for thy saving health, O Lord; and in thy law is my delight.

O let my soul live, and it shall praise thee; and thy judgments shall help me.

I have gone astray like a sheep that is lost; O seek thy servant, for I do not forget thy commandments.

THE TWENTY-SEVENTH DAY.

Morning Prayer.

From Psalms 120, 121, 122, 123.

WHEN I was in trouble, I called upon the Lord, and he heard me.

Deliver my soul, O Lord, from lying lips, and from a deceitful tongue.

What reward shall be given or done unto thee, thou false tongue? even mighty and sharp arrows, with hot burning coals.

Woe is me, that I am constrained to dwell with Mesech, and to have my habitation among the tents of Kedar!

I will lift up mine eyes unto the hills, from whence cometh my help.

My help cometh even from the Lord, who hath made heaven and earth.

He will not suffer thy foot to be moved; and he that keepeth thee will not sleep.

Behold, he that keepeth Israel shall neither slumber nor sleep.

The Lord himself is thy keeper; the Lord is thy shade upon thy right hand;

So that the sun shall not burn thee by day, neither the moon by night.

The Lord shall preserve thee from all evil; yea, it is even he that shall keep thy soul.

The Lord shall preserve thy going out, and thy coming in, from this time forth for evermore.

I was glad when they said unto me, We will go into the house of the Lord.

Our feet shall stand in thy gates, O Jerusalem.

Jerusalem is built as a city that is compact together:

Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the Name of the Lord.

For there is the seat of judgment, even the seat of the house of David.

O pray for the peace of Jerusalem; they shall prosper that love thee.

Peace be within thy walls, and plenteousness within thy palaces.

For my brethren and companions' sakes, I will wish thee prosperity.

Yea, because of the house of the Lord our God, I will seek to do thee good.

Unto thee lift I up mine eyes, O thou that dwellest in the heavens.

Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, even so our eyes wait upon the Lord our God, until he have mercy upon us.

Evening Prayer.

Psalms 124, 125, 126, 127, 128.

IF the Lord himself had not been on our side, now may Israel say; if the Lord himself had not been on our side, when men rose up against us;

Then they had swallowed us up quick, when their wrath was kindled against us:

Then the waters had overwhelmed us, the stream had gone over our soul:

Then the proud waters had gone over our soul.

But praised be the Lord, who hath not given us over for a prey unto their teeth.

Our soul is escaped even as a bird out of the snare of the fowler; the snare is broken, and we are delivered.

Our help standeth in the Name of the Lord, who hath made heaven and earth.

They that put their trust in the Lord, shall be even as the Mount Sion, which may not be removed, but standeth fast for ever.

The hills stand about Jerusalem; even so standeth the Lord round about his people, from this time forth for evermore.

For the rod of the ungodly cometh not into the lot of the righteous; lest the righteous put their hand unto wickedness.

Do well, O Lord, unto those that are good and true of heart.

As for such as turn back unto their crooked ways, the Lord shall lead them forth with the evil doers; but peace shall be upon Israel.

When the Lord turned again the captivity of Sion, we were like unto them that dream.

Then was our mouth filled with laughter, and our tongue with singing.

Then said they among the heathen, The Lord hath done great things for them.

Yea, the Lord hath done great things for us already; whereof we rejoice.

Turn our captivity, O Lord, as the rivers in the south.

They that sow in tears shall reap in joy.

He that now goeth on his way weeping, and beareth forth good seed, shall doubtless come again with joy, and bring his sheaves with him.

Except the Lord build the house, their labor is but lost that build it.

Except the Lord keep the city, the watchman waketh but in vain.

It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.

Lo, children are an heritage of the Lord: and the fruit of the womb is his reward.

As arrows are in the hand of a mighty man; so are the children of the youth.

Happy is the man that hath his quiver full of them: they shall not be ashamed when they shall speak with the enemies in the gate.

Blessed is every one that feareth the Lord; that walketh in his ways.

For thou shalt eat the labors of thine hands: happy shalt thou be, and it shall be well with thee.

Thy wife shall be as a fruitful vine by the sides of thine house:

Thy children like olive plants round about thy table.

Behold, that thus shall the man be blessed that feareth the Lord.

The Lord shall bless thee out of Sion: and thou shalt see the good of Jerusalem all the days of thy life.

Yea, thou shalt see thy children's children, and peace upon Israel.

THE TWENTY-EIGHTH DAY.

Morning Prayer.

From Psalms 130, 132, 133, 134, 135.

IF thou, Lord, will be extreme to mark what is done amiss, O Lord, who shall stand?

But there is forgiveness with thee, that thou mayest be feared.

I look for the Lord; my soul doth wait for him; in his word is my trust.

My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.

Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption.

And he shall redeem Israel from all his sins.

Arise, O Lord, into thy rest; thou, and the ark of thy strength.

Let thy priests be clothed with righteousness; and let thy saints shout for joy.

The Lord hath chosen Sion; he hath desired it for his habitation.

This is my rest for ever: here will I dwell, for I have a delight therein.

I will abundantly bless her provision: I will satisfy her poor with bread.

I will also clothe her priests with salvation: and her saints shall shout aloud for joy.

Behold, how good and joyful a thing it is for brethren to dwell together in unity.

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: and went down to the skirts of his clothing;

As the dew of Hermon, and as the dew that descended upon the mountains of Sion:

For there the Lord commanded the blessing, even life for evermore.

Behold now, praise the Lord, all ye servants of the Lord;

Ye that by night stand in the house of the Lord, even in the courts of the house of our God.

Lift up your hands in the sanctuary, and praise the Lord.

The Lord, that made heaven and earth, give thee blessing out of Sion.

O praise the Lord, laud ye the Name of the Lord; praise it, O ye servants of the Lord;

Ye that stand in the house of the Lord, in the courts of the house of our God.

O praise the Lord, for the Lord is gracious; O sing praises unto his Name, for it is lovely.

For why? the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure.

For I know that the Lord is great, and that our Lord is above all gods.

Whatsoever the Lord pleased, that did he in heaven, and in earth; in the sea, and in all deep places.

He causeth the vapors to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasuries.

For the Lord will judge his people, and be gracious unto his servants.

The idols of the heathen are silver and gold, the work of men's hands.

They have mouths, but they speak not; eyes have they, but they see not;

They have ears, but they hear not; neither is there any breath in their mouths.

They that make them are like unto them; and so are all they that put their trust in them.

Praised be the Lord out of Sion, who dwelleth at Jerusalem.

Evening Prayer.

From Psalms 136, 138, 139.

O GIVE thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

O give thanks unto the God of gods: for his mercy endureth for ever.

O give thanks unto the Lord of lords: for his mercy endureth for ever.

To him who alone doth great wonders: for his mercy endureth for ever.

To him that by wisdom made the heavens: for his mercy endureth for ever.

To him that stretched out the earth above the waters: for his mercy endureth for ever.

To him that made great lights: for his mercy endureth for ever:

The sun to rule the day: for his mercy endureth for ever.

The moon and the stars to govern the night: for his mercy endureth for ever.

Who remembered us when we were in trouble: for his mercy endureth for ever.

And hath delivered us from our enemies: for his mercy endureth for ever.

O give thanks unto the God of heaven: for his mercy endureth for ever.

Who giveth food to all flesh: for his mercy endureth for ever.

O give thanks unto the Lord of lords: for his mercy endureth for ever.

I will give thanks unto thee, O Lord, with my whole heart; even before the gods will I sing praise unto thee.

I will worship toward thy holy temple,

and praise thy Name, because of thy loving kindness and truth; for thou hast magnified thy Name, and thy word, above all things.

O Lord, thou hast searched me out, and known me. Thou knowest my down-sitting, and mine up-rising; thou understandest my thoughts afar-off.

Thou compassest my path and my lying down, and art acquainted with all my ways.

For lo, there is not a word in my tongue, but thou, O Lord, knowest it altogether.

Thou hast beset me behind and before, and laid thine hand upon me.

Such knowledge is too wonderful for me: it is high, I cannot attain unto it.

Whither shall I go from thy Spirit or whither shall I flee from thy presence?

If I ascend up into heaven, thou art there: If I make my bed in hell, behold thou art there.

If I take the wings of the morning, and dwell in the uttermost parts of the sea;

Even there shall thy hand lead me, and thy right hand shall hold me.

If I say, surely the darkness shall cover me; even the night shall be light about me.

Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

For my reins are thine; thou hast covered me in my mother's womb.

I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well.

Thine eyes did see my substance, yet being imperfect; and in thy book were all my members written;

Which day by day were fashioned, when as yet there was none of them.

How precious also are thy thoughts unto me, O God! how great is the sum of them!

If I should count them, they are more in number than the sand: when I awake, I am still with thee.

Try me, O God, and seek the ground of my heart; prove me, and examine my thoughts.

Look well if there be any way of wickedness in me; and lead me in the way everlasting.

THE TWENTY-NINTH DAY.

Morning Prayer.

From Psalms 140, 141, 142, 143.

DELIVER me, O Lord, from the evil man: preserve me from the violent man;

Who imagine mischief in their hearts, and stir up strife all the day long.

They have sharpened their tongues like a serpent; adder's poison is under their lips.

Keep me, O Lord, from the hands of the ungodly; preserve me from the wicked men, who are purposed to overthrow my goings.

I said unto the Lord, Thou art my God, hear the voice of my prayers, O Lord.

Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow him.

I know that the Lord will maintain the cause of the afflicted, and the right of the poor.

Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

Lord, I call upon thee: haste thee unto me, and consider my voice, when I cry unto thee.

Let my prayer be set forth in thy sight as the incense; and the lifting up of my hands as the evening sacrifice.

Set a watch, O Lord, before my mouth, and keep the door of my lips.

O let not mine heart be inclined to any evil thing, to practice wicked works, with the men that work iniquity; and let me not eat of their dainties.

Let the righteous smite me; it shall be a kindness: and let him reprove me;

It shall be an excellent oil, which shall not break my head.

I cried unto the Lord with my voice; yea, even unto the Lord did I make my supplication.

I poured out my complaints before him, and showed him of my trouble.

When my spirit was in heaviness, thou knewest my path; in the way wherein I walked, have they privily laid a snare for me.

I looked also upon my right hand, and saw there was no man that would know me.

I had no place to flee unto, and no man cared for my soul.

I cried unto thee, O Lord, and said, Thou art my hope, and my portion in the land of the living.

Consider my complaint; for I am brought very low.

O deliver me from my persecutors; for they are too strong for me.

Bring my soul out of prison, that I may praise thy Name: the righteous shall compass me about; for thou shalt deal bountifully with me.

Hear my prayer, O Lord, and consider my desire; hearken unto me for thy truth and righteousness' sake.

And enter not into judgment with thy servant; for in thy sight shall no man living be justified.

My spirit is vexed within me, and my heart within me is desolate.

I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.

I stretch forth my hands unto thee; my soul gaspeth unto thee as a thirsty land.

O let me hear thy loving kindness betimes in the morning; for in thee is my trust: show thou me the way that I should walk in; for I lift up my soul unto thee.

Teach me to do the thing that pleaseth thee; for thou art my God: let thy loving Spirit lead me forth into the land of righteousness.

Evening Prayer.

From Psalms 144, 145.

BLESSED be the Lord my strength: my goodness and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust.

Lord, what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him!

Man is like to vanity: his days are as a shadow that passeth away.

I will sing a new song unto thee, O God; and sing praises unto thee upon a ten-stringed lute.

Save me, and deliver me from the hand of strange children, whose mouth talketh of vanity, and their right hand is a right hand of iniquity:

That our sons may be as plants grown up in their youth; and that our daughters may be as corner stones, polished after the similitude of a palace:

That our garners may be full, affording all manner of store: that our sheep may bring forth thousands and ten thousands in our streets:

That our oxen may be strong to labor; that there may be no decay, no leading into captivity, and no complaining in our streets.

Happy are the people that are in such a case; yea, blessed are the people who have the Lord for their God.

I will magnify thee, O God, my King; and I will praise thy Name for ever and ever.

Every day will I give thanks unto thee; and praise thy Name for ever and ever.

Great is the Lord, and marvellous worthy to be praised; there is no end of his greatness.

One generation shall praise thy works unto another, and declare thy power.

As for me, I will be talking of thy worship, thy glory, thy praise, and wondrous works;

So that men shall speak of the might of thy marvellous acts; and I will also tell of thy greatness.

They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

The Lord is gracious and merciful; long-suffering, and of great goodness.

The Lord is good to all: and his tender mercies are over all his works.

All thy works shall praise thee, O Lord; and thy saints shall bless thee.

They shall speak of the glory of thy kingdom, and talk of thy power;

That thy power, thy glory, and mightiness of thy kingdom, might be known unto men.

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all ages.

The Lord upholdeth all such as fall, and lifteth up all those that are bowed down.

The eyes of all wait upon thee, O Lord; and thou givest them their meat in due season.

Thou openest thine hand, and satisfiest the desire of every living thing.

The Lord is righteous in all his ways, and holy in all his works.

The Lord is nigh unto all them that call upon him; yea, all such as call upon him faithfully.

He will fulfil the desire of them that fear him; he also will hear their cry, and will help them.

The Lord preserveth all them that love him: but all the wicked will he destroy.

My mouth shall speak the praise of the Lord; and let all flesh give thanks unto his holy Name for ever and ever.

THE THIRTIETH DAY.

Morning Prayer.

From Psalms 146, 147.

PRAISE the Lord, O my soul: while I live, will I praise the Lord; yea, as long as I have any being, I will sing praises unto my God.

O put not your trust in princes, nor in any child of man; for there is no help in them.

For when the breath of man goeth forth, he shall turn again to his earth, and then all his thoughts perish.

Blessed is he that hath the God of Jacob for his help, and whose hope is in the Lord his God:

Who made heaven and earth, the sea and all that therein is; who keepeth his promise for ever;

Who helpeth them to right that suffer wrong; who feedeth the hungry.

The Lord looseth men out of prison; the Lord giveth sight to the blind.

The Lord raiseth them that are bowed down: the Lord loveth the righteous:

The Lord preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.

The Lord thy God, O Sion, shall be King for evermore, and throughout all generations.

Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely.

The Lord doth build up Jerusalem, and gathereth together the outcasts of Israel.

He healeth those that are broken in heart, and bindeth up their wounds.

He telleth the number of the stars, and calleth them all by their names.

Great is our Lord, and great is his power; his wisdom is infinite.

The Lord lifteth up the meek: he casteth the wicked down to the ground.

Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God:

Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

Who giveth to the beast his food, and to the young ravens which cry.

He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

The Lord taketh pleasure in them that fear him, in those that hope in his mercy.

Praise the Lord, O Jerusalem; praise thy God, O Sion.

For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

He maketh peace in thy borders, and filleth thee with the finest of the wheat.

He sendeth forth his commandment upon earth, and his word runneth very swiftly.

He giveth snow like wool, and scattereth the hoar-frost like ashes.

He casteth forth his ice like morsels: who can stand before his cold?

He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

He showeth his word unto Jacob, his statutes and ordinances unto Israel.

Evening Prayer.

From Psalms 148, 149, 150.

O PRAISE the Lord of heaven: praise him in the height.

Praise him, all ye angels of his: praise him, all his hosts.

Praise him, sun and moon: praise him, all ye stars and light.

Praise him, all ye heavens, and ye waters that are above the heavens.

Let them praise the Name of the Lord: for he spake the word, and they were made; he commanded, and they were created.

He hath made them fast for ever and ever: he hath given them a law which shall not be broken.

Praise the Lord from the earth, ye dragons, and all deeps:

Fire and hail, snow and vapors, wind and storm, fulfilling his word:

Mountains and all hills; fruitful trees and all cedars:

Beasts and all cattle; worms and feathered fowls:

Kings of the earth, and all people; princes, and all judges of the world:

Young men and maidens, old men and children, praise the Name of the Lord: for his Name only is excellent, his glory above earth and heaven.

He shall exalt the horn of his people: all his saints shall praise him; even the children of Israel, even the people that serveth him.

O sing unto the Lord a new song; let the congregation of saints praise him.

Let Israel rejoice in him that made him, and let the children of Sion be joyful in their King.

Let them praise his Name with the pipe: let them sing praises unto him with tabret and harp.

For the Lord hath pleasure in his people; he will beautify the meek with salvation.

O praise God in his holiness: praise him in the firmament of his power.

Praise him in his noble acts: praise him according to his excellent greatness.

Praise him in the sound of the trumpet: praise him with the psaltery and harp.

Praise him with the timbrel and pipe: praise him with stringed instruments and organs.

Praise him upon the loud cymbals: praise him upon the high-sounding cymbals.

Let every thing that hath breath praise the Lord.

THE END OF THE PSALTER.

SELECTIONS OF PSALMS,

FOR USE INSTEAD OF THE PSALMS FOR THE DAY, AT THE DISCRETION OF THE MINISTER.

Selection First.

Psalm 19.

THE heavens declare the glory of God; and the firmament showeth his handywork.

Day unto day uttereth speech, and night unto night showeth knowledge.

There is no speech nor language, where their voice is not heard.

Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

The law of the Lord is perfect, con-

verting the soul: the testimony of the Lord is sure, making wise the simple.

The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

Moreover by them is thy servant warned: and in keeping of them there is great reward.

Who can understand his errors? cleanse thou me from secret faults.

Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

Psalm 24.

THE earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

For he hath founded it upon the seas, and established it upon the floods.

Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

This is the generation of them that seek him, that seek thy face, O Jacob.

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Lord of hosts, he is the King of glory.

Psalm 103.

BLESS the Lord, O my soul: and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits:

Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies;

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

The Lord executeth righteousness and judgment for all that are oppressed.

He made known his ways unto Moses, his acts unto the children of Israel.

The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

He will not always chide: neither will he keep his anger for ever.

He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

For as the heaven is high above the earth, so great is his mercy toward them that fear him.

As far as the east is from the west, so far hath he removed our transgressions from us.

Like as a father pitieth his children, so the Lord pitieth them that fear him.

For he knoweth our frame; he remembereth that we are dust.

As for man, his days are as grass: as a flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

To such as keep his covenant, and to those that remember his commandments to do them.

The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.

Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure.

Bless the Lord, all his works, in all places of his dominion: bless the Lord, O my soul.

Selection Second.

From Psalm 139.

O LORD, thou hast searched me, and known me.

Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.

Thou compassest my path and my lying down, and art acquainted with all my ways.

For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.

Thou hast beset me behind and before, and laid thine hand upon me.

Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

Whither shall I go from thy Spirit? or whither shall I flee from thy presence?

If I ascend up into heaven, thou art there: If I make my bed in hell, behold, thou art there.

If I take the wings of the morning, and dwell in the uttermost parts of the sea;

Even there shall thy hand lead me, and thy right hand shall hold me.

If I say, Surely the darkness shall cover me; even the night shall be light about me.

Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

For thou hast possessed my reins: thou hast covered me in my mother's womb.

I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.

My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

How precious also are thy thoughts unto me, O God! how great is the sum of them!

If I should count them, they are more in number than the sand: when I awake, I am still with thee.

Search me, O God, and know my heart: try me, and know my thoughts:

And see if there be any wicked way in me, and lead me in the way everlasting.

Psalm 145.

I WILL extol thee, my God, O King; and I will bless thy name for ever and ever.

Every day will I bless thee; and I will praise thy name for ever and ever.

Great is the Lord, and greatly to be praised; and his greatness is unsearchable.

One generation shall praise thy works to another, and shall declare thy mighty acts.

I will speak of the glorious honor of thy majesty, and of thy wondrous works.

And men shall speak of the might of thy terrible acts: and I will declare thy greatness.

They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

The Lord is gracious, and full of compassion; slow to anger, and of great mercy.

The Lord is good to all: and his tender mercies are over all his works.

All thy works shall praise thee, O Lord; and thy saints shall bless thee.

They shall speak of the glory of thy kingdom, and talk of thy power;

To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

The Lord upholdeth all that fall, and raiseth up all those that be bowed down.

The eyes of all wait upon thee; and thou givest them their meat in due season.

Thou openest thine hand, and satisfiest the desire of every living thing.

The Lord is righteous in all his ways, and holy in all his works.

The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

The Lord preserveth all them that love him: but all the wicked will he destroy.

My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever.

Selection Third.

From Psalm 51.

HAVE mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I acknowledge my transgressions: and my sin is ever before me.

Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

Hide thy face from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God; and renew a right spirit within me.

Cast me not away from thy presence; and take not thy holy spirit from me.

Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.

O Lord, open thou my lips; and my mouth shall show forth thy praise.

For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.

The sacrifices of God are a broken

spirit: a broken and a contrite heart, O God, thou wilt not despise.

From Psalm 42.

AS the hart panteth after the water brooks, so panteth my soul after thee, O God.

My soul thirsteth for God, for the living God: when shall I come and appear before God?

My tears have been my meat day and night, while they continually say unto me, Where is thy God?

When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God;

With the voice of joy and praise, with a multitude that kept holyday.

Why art thou cast down, O my soul? and why art thou disquieted in me?

Hope thou in God: for I shall yet praise him for the help of his countenance.

Yet the Lord will command his loving-kindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life.

I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

While they say daily unto me, Where is thy God?

Why art thou cast down, O my soul? and why art thou disquieted within me?

Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.

Selection Fourth.

Psalm 37.

FRET not thyself because of evildoers, neither be thou envious against the workers of iniquity.

For they shall soon be cut down like the grass, and wither as the green herb.

Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.

And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

Rest in the Lord, and wait patiently for him: fret not thyself because of him who

prospereth in his way, because of the man who bringeth wicked devices to pass.

Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth.

For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

The wicked plotteth against the just, and gnasheth upon him with his teeth.

The Lord shall laugh at him: for he seeth that his day is coming.

The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.

Their sword shall enter into their own heart, and their bows shall be broken.

A little that a righteous man hath is better than the riches of many wicked.

For the arms of the wicked shall be broken: but the Lord upholdeth the righteous.

The Lord knoweth the days of the upright: and their inheritance shall be for ever.

They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.

But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away.

The wicked borroweth, and payeth not again: but the righteous showeth mercy, and giveth.

For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.

The steps of a good man are ordered by the Lord: and he delighteth in his way.

Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand.

I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

He is ever merciful, and lendeth; and his seed is blessed.

Depart from evil, and do good; and dwell for evermore.

For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

The righteous shall inherit the land, and dwell therein for ever.

The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

The law of his God is in his heart; none of his steps shall slide.

The wicked watcheth the righteous, and seeketh to slay him.

The Lord will not leave him in his hand, nor condemn him when he is judged.

Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

I have seen the wicked in great power, and spreading himself like a green bay tree.

Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found.

Mark the perfect man, and behold the upright: for the end of that man is peace.

But the transgressors shall be destroyed together: the end of the wicked shall be cut off.

But the salvation of the righteous is of the Lord: he is their strength in the time of trouble.

And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

Selection Fifth.

Psalm 1.

BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the law of the Lord; and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season;

His leaf also shall not wither; and whatsoever he doeth shall prosper.

The ungodly are not so: but are like the chaff which the wind driveth away.

Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

Psalm 15.

LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.

In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not.

He that putteth not out his money to usury, nor taketh reward against the innocent.

He that doeth these things shall never be moved.

Psalm 91.

HE that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust.

Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence

He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror

by night; nor for the arrow that flieth by day;

Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

Only with thine eyes shalt thou behold and see the reward of the wicked.

Because thou hast made the Lord, which is my refuge, even the most High, thy habitation;

There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

For he shall give his angels charge over thee, to keep thee in all thy ways.

They shall bear thee up in their hands, lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him.

With long life will I satisfy him, and show him my salvation.

Selection Sixth.

From Psalm 32.

BLESSED is he whose transgression is forgiven, whose sin is covered.

Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

I acknowledged my sin unto thee, and mine iniquity have I not hid.

I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin.

For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance.

I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about.

Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

Psalm 130.

OUT of the depths have I cried unto thee, O Lord.

Lord, hear my voice: let thine ears be attentive to the voice of my supplications.

If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?

But there is forgiveness with thee, that thou mayest be feared.

I wait for the Lord, my soul doth wait, and in his word do I hope.

My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.

Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption.

And he shall redeem Israel from all his iniquities.

Psalm 121.

I WILL lift up mine eyes unto the hills, from whence cometh my help.

My help cometh from the Lord, which made heaven and earth.

He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

Behold, he that keepeth Israel shall neither slumber nor sleep.

The Lord is thy keeper: the Lord is thy shade upon thy right hand.

The sun shall not smite thee by day, nor the moon by night.

The Lord shall preserve thee from all evil: he shall preserve thy soul.

The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

Selection Seventh.

Psalm 23.

THE Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Psalm 34.

I WILL bless the Lord at all times: his praise shall continually be in my mouth.

My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad.

O magnify the Lord with me, and let us exalt his name together.

I sought the Lord, and he heard me, and delivered me from all my fears.

They looked unto him, and were lightened: and their faces were not ashamed.

This poor man cried, and the Lord heard him, and saved him out of all his troubles.

The angel of the Lord encampeth round about them that fear him, and delivereth them.

O taste and see that the Lord is good: blessed is the man that trusteth in him.

O fear the Lord, ye his saints: for there is no want to them that fear him.

The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing.

Come, ye children, hearken unto me: I will teach you the fear of the Lord.

What man is he that desireth life, and loveth many days, that he may see good?

Keep thy tongue from evil, and thy lips from speaking guile.

Depart from evil, and do good; seek peace, and pursue it.

The eyes of the Lord are upon the righteous, and his ears are open unto their cry.

The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.

The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

Many are the afflictions of the righteous: but the Lord delivereth him out of them all.

He keepeth all his bones: not one of them is broken.

Evil shall slay the wicked: and they that hate the righteous shall be desolate.

The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

Psalm 65.

PRAISE waiteth for thee, O God, in Sion: and unto thee shall the vow be performed.

O thou that hearest prayer, unto thee shall all flesh come.

Iniquities prevail against me: as for our trangressions, thou shalt purge them away.

Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea:

Which by his strength setteth fast the mountains; being girded with power:

Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.

Thou visitest the earth, and waterest it: thou greatly enrichest it with the

river of God, which is full of water: thou preparest them corn, when thou hast so provided for it.

Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof.

Thou crownest the year with thy goodness; and thy paths drop fatness.

They drop upon the pastures of the wilderness: and the little hills rejoice on every side.

The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

Selection Eighth.

From Psalm 84.

HOW amiable are thy tabernacles, O Lord of hosts!

My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.

Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God.

Blessed are they that dwell in thy house: they will be still praising thee.

Blessed is the man whose strength is in thee; in whose heart are the ways of them.

Who passing through the valley of Baca make it a well; the rain also filleth the pools.

They go from strength to strength, every one of them in Sion appeareth before God.

O Lord God of hosts, hear my prayer: give ear, O God of Jacob.

For a day in thy courts is better than a thousand.

I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

For the Lord God is a sun and a shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.

O Lord of hosts, blessed is the man that trusteth in thee.

Psalm 85.

LORD, thou hast been favorable unto thy land: thou hast brought back the captivity of Jacob.

Thou hast forgiven the iniquity of thy people, thou hast covered all their sin.

Thou hast taken away all thy wrath: thou hast turned thyself from the fierceness of thine anger.

Turn us, O God of our salvation, and cause thine anger toward us to cease.

Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

Wilt thou not revive us again: that thy people may rejoice in thee?

Show us thy mercy, O Lord, and grant us thy salvation.

I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.

Surely his salvation is nigh them that fear him; that glory may dwell in our land.

Mercy and truth are met together: righteousness and peace have kissed each other.

Truth shall spring out of the earth: and righteousness shall look down from heaven.

Yea, the Lord shall give that which is good; and our land shall yield her increase.

Righteousness shall go before him; and shall set us in the way of his steps.

Psalm 93.

THE Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself:

The world also is stablished, that it cannot be moved.

Thy throne is established of old: thou art from everlasting.

The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves.

The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.

Thy testimonies are very sure: holiness becometh thine house, O Lord, for ever.

Psalm 97.

THE Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof.

Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.

A fire goeth before him, and burneth up his enemies round about.

His lightnings enlightened the world: the earth saw, and trembled.

The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth.

The heavens declare his righteousness, and all the people see his glory.

Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods.

Sion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O Lord.

For thou, Lord, art higher than all the earth: thou art exalted far above all gods.

Ye that love the Lord, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.

Light is sown for the righteous, and gladness for the upright in heart.

Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness.

Selection Ninth.

Psalm 8.

O LORD our Lord, how excellent is thy Name in all the earth! who hast set thy glory above the heavens.

Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

What is man, that thou art mindful of him? and the son of man, that thou visitest him?

For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.

Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

O Lord our Lord, how excellent is thy Name in all the earth!

From Psalm 33.

REJOICE in the Lord, O ye righteous: for praise is comely for the upright.

Praise the Lord with harp: sing unto him with the psaltery and an instrument of ten strings.

Sing unto him a new song; play skilfully with a loud noise.

For the word of the Lord is right; and all his works are done in truth.

He loveth righteousness and judgment: the earth is full of the goodness of the Lord.

By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.

He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses.

Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him.

For he spake, and it was done; he commanded, and it stood fast.

From Psalm 147.

PRAISE ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely.

The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel.

He healeth the broken in heart, and bindeth up their wounds.

He telleth the number of the stars; he calleth them all by their names.

Great is our Lord, and of great power: his understanding is infinite.

The Lord lifteth up the meek: he casteth the wicked down to the ground.

Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God:

Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

He giveth to the beast his food, and to the young ravens which cry.

The Lord taketh pleasure in them that fear him, in those that hope in his mercy.

Praise the Lord, O Jerusalem; praise thy God, O Sion.

For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

He maketh peace in thy borders, and filleth thee with the finest of the wheat.

He sendeth forth his commandment upon earth: his word runneth very swiftly.

He giveth snow like wool: he scattereth the hoar frost like ashes.

He casteth forth his ice like morsels: who can stand before his cold?

He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

He showeth his word unto Jacob, his statutes and his judgments unto Israel.

He hath not dealt so with any nation:

and as for his judgments, they have not known them.

From Psalm 57.

BE thou exalted, O God, above the heavens; let thy glory be above all the earth.

My heart is fixed, O God, my heart is fixed: I will sing and give praise.

Awake up, my glory; awake, psaltery and harp: I myself will awake early.

I will praise thee, O Lord, among the people: I will sing unto thee among the nations.

For thy mercy is great unto the heavens, and thy truth unto the clouds.

Be thou exalted, O God, above the heavens: let thy glory be above all the earth.

Selection Tenth.

From Psalm 96.

O SING unto the Lord a new song: sing unto the Lord, all the earth.

Sing unto the Lord, bless his Name; show forth his salvation from day to day.

Declare his glory among the heathen, his wonders among all people.

For the Lord is great, and greatly to be praised: he is to be feared above all gods.

Psalm 148.

PRAISE ye the Lord from the heavens: praise him in the heights.

Praise ye him, all his angels: praise ye him, all his hosts.

Praise ye him, sun and moon: praise him, all ye stars of light.

Praise him, ye heavens of heavens, and ye waters that be above the heavens.

Let them praise the name of the Lord: for he commanded, and they were created.

He hath also stablished them for ever and ever: he hath made a decree which shall not pass.

Praise the Lord from the earth, ye dragons, and all deeps:

Fire, and hail; snow, and vapors; stormy wind fulfilling his word:

Mountains, and all hills; fruitful trees, and all cedars:

Beasts, and all cattle; creeping things, and flying fowl:

Kings of the earth, and all people; princes, and all judges of the earth:

Both young men, and maidens; old men, and children; Let them praise the Name of the Lord: for his Name alone is excellent; his glory is above the earth and heaven.

He also exalteth the horn of his people,

the praise of all his saints; even of the children of Israel, a people near unto him.

From Psalm 149.

SING unto the Lord a new song, and his praise in the congregation of saints.

Let Israel rejoice in him that made him: let the children of Sion be joyful in their King.

Let them praise his Name in the dance: let them sing praises unto him with the timbrel and harp.

For the Lord taketh pleasure in his people: he will beautify the meek with salvation.

Psalm 150.

PRAISE God in his sanctuary: praise him in the firmament of his power.

Praise him for his mighty acts: praise him according to his excellent greatness.

Praise him with the sound of the trumpet: praise him with the psaltery and harp.

Praise him with the timbrel and dance: praise him with stringed instruments and organs.

Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

Let every thing that hath breath praise the Lord.

SPECIAL PORTIONS OF THE PSALTER.

[AS SPECIFIED IN THE PRAYER-BOOK OF 1785.]

FOR CHRISTMAS-DAY, EASTER-DAY, ASCENSION-DAY, AND WHIT-SUNDAY.

Morning Prayer.

From Psalms 84, 85.

HOW amiable are thy tabernacles, O Lord of hosts!

My soul longeth, yea even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.

Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young; even thy altars, O Lord of hosts, my King and my God.

Blessed are they that dwell in thy house; they will be alway praising thee.

Blessed is the man whose strength is in thee; in whose heart are thy ways.

Who going through the vale of misery, use it for a well; and the pools are filled with water.

They will go from strength to strength, and unto the God of gods appeareth every one of them in Sion.

O Lord God of hosts, hear my prayer; hearken, O God of Jacob.

For one day in thy courts is better than a thousand.

I had rather be a door-keeper in the house of my God, than to dwell in the tents of ungodliness.

For the Lord God is a sun and shield: the Lord will give grace and glory: and no good thing shall he withhold from them that live a godly life.

O Lord God of hosts, blessed is the man that putteth his trust in thee.

Lord, thou art become gracious unto thy land; thou hast turned away the captivity of Jacob.

Thou hast forgiven the offence of thy people, and covered all their sins.

Thou hast taken away all thy displeasure, and turned thyself from thy wrathful indignation.

Turn us then, O God our Saviour, and let thine anger cease from us.

Wilt thou be displeased at us for ever? and wilt thou stretch out thy wrath from one generation to another?

Wilt thou not turn again, and quicken us, that thy people may rejoice in thee?

Show us thy mercy, O Lord, and grant us thy salvation.

I will hearken what the Lord God will

say concerning me; for he shall speak peace unto his people, and to his saints, that they turn not again.

For his salvation is nigh them that fear him; that glory may dwell in our land.

Mercy and truth are met together: righteousness and peace have kissed each other.

Truth shall spring out of the earth; and righteousness shall look down from heaven.

Yea, the Lord shall show loving kindness; and our land shall give her increase.

Righteousness shall go before him; and shall set us in the way of his steps.

Evening Prayer.

From Psalms 97, 98.

THE Lord is King, the earth may be glad thereof; yea, the multitude of the isles may be glad thereof.

Clouds and darkness are round about him: righteousness and judgment are the habitation of his seat.

There shall go a fire before him, and burn up his enemies on every side.

His lightnings gave shine unto the world: the earth saw it, and was afraid.

The hills melted like wax at the presence of the Lord; at the presence of the Lord of the whole earth.

The heavens have declared his righteousness, and all the people have seen his glory.

Confounded be all they that worship carved images, and that delight in vain gods: worship him, all ye gods.

Sion heard of it, and rejoiced; and the daughters of Judah were glad, because of thy judgments, O Lord.

For thou, Lord, art higher than all that are in the earth: thou art exalted far above all gods.

O ye that love the Lord, see that ye hate the thing which is evil: the Lord preserveth the souls of his saints; he shall deliver them from the hand of the ungodly.

There is sprung up a light for the righteous, and joyful gladness for such as are true-hearted.

Rejoice in the Lord, ye righteous; and give thanks for a remembrance of his holiness.

O sing unto the Lord a new song; for he hath done marvellous things.

With his own right hand, and with his holy arm, hath he gotten himself the victory.

The Lord declared his salvation; his righteousness hath he openly showed in the sight of the heathen.

He hath remembered his mercy and

truth toward the house of Israel; and all the ends of the world have seen the salvation of our God.

Show yourselves joyful unto the Lord, all ye lands; sing, rejoice, and give thanks.

Praise the Lord upon the harp; sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms, O show yourselves joyful before the Lord, the King.

Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord; for he is come to judge the earth.

With righteousness shall he judge the world, and the people with equity.

For ASH-WEDNESDAY and GOOD-FRIDAY.

Morning Prayer.

Psalm 51.

HAVE mercy upon me, O God, after thy great goodness; according to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickedness, and cleanse me from my sin.

For I acknowledge my faults, and my sin is ever before me.

Against thee only have I sinned and done this evil in thy sight; that thou mightest be justified in thy saying, and clear when thou art judged.

Behold I was shapen in wickedness, and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts, and shalt make me to understand wisdom secretly.

Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

Make me to hear of joy and gladness; that the bones which thou hast broken may rejoice.

Turn thy face from my sins, and put out all my misdeeds.

Make me a clean heart, O God, and renew a right spirit within me.

Cast me not away from thy presence, and take not thy Holy Spirit from me.

Restore unto me the joy of thy salvation; and uphold me with thy free Spirit.

Then shall I teach thy ways unto the wicked, and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.

O Lord, open thou my lips; and my mouth shall show forth thy praise.

For thou desirest no sacrifice, else would I give it thee; but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be favorable and gracious unto Sion; build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations; then shall they offer young bullocks upon thine altar.

Evening Prayer.

From Psalms 102, 103.

THE Lord hath looked down from his sanctuary; out of the heaven did the Lord behold the earth;

That he might hear the mournings of such as are in captivity, and deliver the children appointed unto death;

That they may declare the Name of the Lord in Sion, and his praise in Jerusalem.

I said, O my God, take me not away in the midst of mine age; as for thy years, they endure throughout all generations.

Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands.

They shall perish, but thou shalt endure: they all shall wax old as doth a garment;

And as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall not fail.

Praise the Lord, O my soul; and all that is within me, praise his holy Name.

Praise the Lord, O my soul, and forget not all his benefits:

Who forgiveth all thy sin, and healeth all thine infirmities;

Who saveth thy life from destruction, and crowneth thee with mercy and loving kindness;

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

The Lord executeth righteousness and judgment for all them that are oppressed with wrong.

He showed his ways unto Moses, his works unto the children of Israel.

The Lord is full of compassion and mercy, long-suffering, and of great goodness.

He will not alway be chiding; neither keepeth he his anger forever.

He hath not dealt with us after our sins: nor rewarded us according to our wickednesses.

For look how high the heaven is in com-

parison of the earth; so great is his mercy also toward them that fear him.

Look how wide also the east is from the west; so far hath he set our sins from us.

Yea, like as a father pitieth his own children; even so is the Lord merciful unto them that fear him.

For he knoweth our frame; he remembereth that we are but dust.

The days of man are but as grass; for he flourisheth as a flower of the field.

For as soon as the wind goeth over it, it is gone; and the place thereof shall know it no more.

But the merciful goodness of the Lord endureth for ever and ever upon them that fear him; and his righteousness upon children's children;

Even upon such as keep his covenant, and think upon his commandments to do them.

The Lord hath prepared his seat in heaven, and his kingdom ruleth over all.

O praise the Lord, ye angels of his, ye that excel in strength; ye that fulfil his commandment, and hearken unto the voice of his word.

O praise the Lord, all ye his hosts; ye servants of his that do his pleasure.

O speak good of the Lord, all ye works of his, in all places of his dominion: praise thou the Lord, O my soul.

SPECIAL ANTHEMS.

¶ SPECIAL ANTHEMS that may be sung or said, at Morning Prayer, instead of the *Venite Exultemus*, on the following Days, when any of the Selections are used instead of the Psalter.

Christmas-Day.

From Psalms xlv, lxxxix, cx.

THY seat, O God, endureth for ever; the sceptre of thy kingdom is a right sceptre.

Thou hast loved righteousness, and hated iniquity; wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

My song shall be alway of the loving-kindness of the Lord; with my mouth will I ever be showing thy truth from one generation to another.

For I have said, Mercy shall be set up for ever; thy truth shalt thou establish in the heavens.

The Lord is our defence; the Holy One of Israel is our King.

Thou spakest sometime in visions unto thy saints, and saidst, I have laid help

upon One that is mighty, I have exalted One chosen out of the people.

I will set his dominion in the sea, and his right hand in the floods.

And I will make him my First-born, higher than the kings of the earth.

The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool.

The Lord shall send the rod of thy power out of Sion: be thou ruler, even in the midst among thine enemies.

In the day of thy power shall the people offer thee free-will offerings with an holy worship: the dew of thy birth is of the womb of the morning.

The Lord sware, and will not repent, Thou art a Priest for ever, after the order of Melchizedech.

Ash-Wednesday.

From Psalms xxxii, xxxviii, cxxx.

BLESSED is he whose unrighteousness is forgiven, and whose sin is covered.

Blessed is the man unto whom the Lord imputeth no sin, and in whose spirit there is no guile.

Put me not to rebuke, O Lord, in thine

anger: neither chasten me in thy heavy displeasure:

For thine arrows stick fast in me, and thy hand presseth me sore.

My wickednesses are gone over my head, and are like a sore burden, too heavy for me to bear.

I will confess my wickedness, and be sorry for my sin.

Haste thee to help me, O Lord God of my salvation.

Out of the deep have I called unto thee, O Lord; Lord hear my voice.

Let thine ears be attentive to the voice of my supplications.

If thou, Lord, shouldest be extreme to mark what is done amiss, O Lord, who shall stand?

But there is forgiveness with thee, that thou mayest be feared.

Good-Friday.

From Psalms xxii, lxix, xl.

MY God! my God! look upon me; why hast thou forsaken me? and art so far from my health, and from the words of my complaint?

But thou art holy, O Thou that inhabitest the praises of Israel.

I am a worm, and no man; a reproach of men, and despised of the people.

All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,

He trusted in God, that he would deliver him; let him deliver him, if he will have him.

The counsel of the wicked layeth siege against me; they pierced my hands and my feet.

They part my garments among them, and cast lots upon my vesture.

But be not thou far from me, O Lord: O my strength, haste thee to help me.

Thy rebuke hath broken my heart; I am full of heaviness: I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

They gave me gall to eat; and when I was thirsty they gave me vinegar to drink.

Sacrifice and meat-offering thou wouldest not, but mine ears hast thou opened.

Burnt-offerings and sacrifice for sin hast thou not required: then said I, Lo, I come;

In the volume of the book it is written of me, that I should fulfil thy will, O my God: I am content to do it; yea, thy law is within my heart.

Ascension-Day.

From Psalms xxiv, lxvii.

LIFT up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

Who is the King of glory? the Lord strong and mighty; even the Lord mighty in battle.

Lift up your heads, O ye gates; and be ye lift, ye everlasting doors; and the King of glory shall come in.

Who is the King of Glory? Even the Lord of hosts, he is the King of glory.

O clap your hands together, all ye people; shout unto God with the voice of triumph.

For the Lord most high is terrible; he is a great King over all the earth.

God is gone up with a shout; the Lord with the sound of a trumpet.

Sing praises to God, sing praises; sing praises unto our King, sing praises.

God reigneth over the heathen: God sitteth upon the throne of his holiness.

The princes of the people are gathered together, even the people of the God of Abraham; for the shields of the earth belong unto God: he is greatly exalted.

Whit-Sunday.

From Psalms ii, lxviii.

I WILL declare the decree: the Lord hath said unto me, Thou art my Son, this day have I begotten thee.

Desire of me, and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession.

Be wise now, therefore, O ye kings; be instructed, ye judges of the earth.

Serve the Lord with fear, and rejoice with trembling.

Sing unto God, sing praises to his Name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

Thou, O God, sentest a gracious rain upon thine inheritance, and refreshedst it when it was weary.

The Lord gave the word; great was the company of those that published it.

Though ye have lain among the pots; yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.

Blessed be the Lord, who daily loadeth us with benefits; even the God of our salvation.

Sing unto God, ye kingdoms of the earth: O sing praises unto the Lord;

To him that rideth upon the heaven of heavens, which were of old: lo, he doth send out his voice, and that a mighty voice.

Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.

O God, thou art terrible out of thy holy places; the God of Israel is he that giveth strength and power unto his people. Blessed be God.

THE ORDER FOR THE

ADMINISTRATION OF BAPTISM TO INFANTS.

¶ When Baptism is administered at a stated Service, it shall be immediately after the second Lesson.

¶ Infants to be baptized must be presented by their parents, when practicable, and one, at least, of the persons presenting must be a communicant of this or of some other Evangelical Church.

¶ At the time appointed, the Minister, standing near the Font, shall say,

Hear the words of the Gospel, written by St. Mark, in the tenth Chapter, at the thirteenth Verse.

THEY brought young children to Christ, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his

arms, put his hands upon them, and blessed them.

¶ Then shall the Minister make this Exhortation.

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those who would have kept them from him: how he exhorteth all men to follow their innocency. Ye perceive how, by his outward gesture and deed, he declared his good will toward them, for he embraced them in his arms, he laid his hands upon them and blessed them. Doubt ye not, therefore, but earnestly believe, that he who now sitteth at the right hand of the Majesty on high, is the same tender Saviour who, in the days of his sojourning upon earth, so lovingly regarded little children.

Wherefore, being thus persuaded of the good will of our Saviour toward all infants; and not doubting that he favorably alloweth the dedication of *this infant* unto him; let us faithfully and devoutly call upon him in *its* behalf and say:

ALMIGHTY and immortal God, the aid of all who need, the helper of all who flee to thee for succor, the life of those who believe, and the resurrection of the

dead; we call upon thee for *this infant*, now to be baptized; of thy bounteous mercy, we beseech thee to receive *him*, grant unto *him* the forgiveness of *his* sins, and so fill *him* with thy Holy Spirit that *he* may grow in grace and godliness, and being steadfast in faith, joyful through hope, and rooted in love, may continue thine forever; through Jesus Christ our LORD. *Amen.*

¶ Then shall the Minister say,

DEARLY beloved, ye have brought *this child* here to be baptized, ye have prayed that our Heavenly Father, through Jesus Christ our LORD, would vouchsafe to receive *him*, to release *him* from *his* sins, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of Heaven and everlasting life:

I ask, therefore,

DO ye solemnly believe all the Articles of the Christian Faith, as contained in the Apostles' Creed; and do ye acknowledge the obligation, as far as in you lies, to provide, that *this child* be brought up in the nurture and admonition of the LORD, that *he* be diligently instructed in the Holy Scriptures, and that *he* be taught the Creed, the LORD'S Prayer, the Ten

Commandments, and all other things which a Christian ought to know and believe to his soul's health?

Answer. We do.

¶ Then shall the Minister say,

O MERCIFUL God, grant that the old Adam in *this child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all sinful affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that all who are dedicated to thee in Baptism, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed LORD God, who dost live and govern all things, world without end. *Amen.*

Almighty, everliving God, whose most dearly beloved Son Jesus Christ gave commandment to his disciples, that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; regard, we beseech thee, our supplications, and grant that

this child, now to be baptized, may receive the fullness of thy grace, and ever remain in the number of thy faithful children; through Jesus Christ our LORD. *Amen.*

¶ Then the Minister shall take the child into his hands, and shall say,

Name this child.

¶ And then, naming it accordingly, he shall dip it in the water discreetly, or shall pour water upon it, saying,

N. I BAPTIZE thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ Then the Minister shall say,

WE receive *this child* into the congregation of Christ's Flock;* and pray that hereafter *he* shall not be ashamed to confess the faith of Christ crucified; but manfully fight under his banner, against sin, the world, and the devil, and continue Christ's faithful soldier and servant unto *his* life's end. *Amen.*

* Here the Minister may make the sign of the cross upon the child's forehead, if it is desired, and add, "*and do sign* him *with the sign of the cross, and pray,* etc."

¶ Then the Minister shall offer this prayer, the parents repeating with him:

WE yield thee humble thanks, O Heavenly Father, that thou hast in-

clined us to dedicate *this child* to thee in baptism; and we humbly pray that thy grace may enable us to bring *him* up in the nurture and admonition of the LORD; through Jesus Christ, thy Son, our Saviour. *Amen.*

¶ Then the Minister shall say,

FORASMUCH as ye have promised to bring up *this child* in the nurture and admonition of the LORD, I exhort you to have always in remembrance what a solemn obligation ye have here assumed. Ye are, therefore, to take care that *this child* be virtuously brought up to lead a godly and a Christian life; remembering always, that Baptism doth represent unto us our profession, which is, to follow the example of our Saviour Christ, and to be made like unto him, that, as he died and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ In the private ministration of Baptism this service may be used, or any portion of it, as the Minister may think best, provided that the prayer beginning with, *Almighty, everliving God*, etc., to the end of the formula, be used.

THE ORDER FOR THE

ADMINISTRATION OF BAPTISM TO ADULTS.

¶ When Persons of riper years are to be baptized, timely notice shall be given to the Minister; that so due care may be taken for their examination, whether they be sufficiently instructed in the Principles of the Christian Religion, and prepared to come in repentance and faith to this holy Sacrament.

¶ And if they shall be found fit, then may they present themselves, with their witnesses, immediately after the second Lesson at any stated service.

¶ Then shall the Minister say,

Hear the words of the Gospel written by St. Matthew, in the twenty-eighth Chapter, beginning at the sixteenth Verse.

THEN the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

BELOVED, ye hear in this Gospel the express command which our Saviour Christ gave to his disciples; saying, Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; whereby ye perceive the obligation of this Divine Ordinance, where it may be had. For which cause St. Peter, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? said unto them, Repent, and be baptized, every one of you, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the LORD our God shall call. So, in reply to the inquiry of the Jailer, Sirs, what must I do to be saved? Paul and Silas answered and said; Believe on the LORD Jesus Christ, and thou shalt be saved,

and thy house. And after they had spoken unto him the word of the LORD, and to all that were in his house, they baptized him, and all his, straightway. [Acts xvi, 30.] Furthermore, in the tenth Chapter of the Epistle to the Romans, St. Paul contrasts the righteousness which is of the law with the righteousness which is of faith, and makes the latter speak on this wise; If thou shalt confess with thy mouth the LORD Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. [Rom. x, 9.]

Beloved, ye learn from these Scriptures that faith and repentance (fruits of the Spirit) must be accompanied with confession of the mouth in Baptism. Doubt ye not, therefore, but earnestly believe that God does graciously receive all who truly repent and come unto him by faith; that he will grant them the remission of their sins, and strengthen them by his indwelling Spirit, and that he will carry on the good work which he has begun in them unto the day of Jesus Christ.

Wherefore, we being thus persuaded of the good will of our heavenly Father toward *these Persons*, truly repenting and

believing in his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Bless *these thy servants*, that being received into the number of thy visible Church, and filled with thy Spirit, and kept by thy perpetual mercy, *they* may continue steadfast in the confession of thy holy Name, through Jesus Christ our LORD. *Amen.*

¶ Then the Minister shall say to the Persons to be baptized,

WELL-BELOVED, who are come hither desiring to be Baptized, *ye* have heard how the congregation hath prayed, that our merciful Father would vouchsafe to bless you, and to fill you with his Holy Spirit. *Ye* have heard also that he hath promised in his holy Word to grant those things that we have prayed for; which promise he, for his part, will most surely keep and perform.

Wherefore, after this promise made by

our heavenly Father, in Christ Jesus, *ye* must also faithfully, for your part, in the presence of these your Witnesses, and this whole congregation, promise and answer to the following Questions.

Question. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all; and by God's help, will endeavor not to follow, nor be led by them.

Question. Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?

Answer. I do.

Question. Wilt thou be baptized in this Faith?

Answer. That is my desire.

Question. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will, by God's help.

¶ Then shall the Minister say,

O MERCIFUL God, grant that the old Adam in *these Persons* may be so bur-

ied, that the new man may be raised up in *them*. *Amen.*

Grant that all sinful affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that *they*, and all who are dedicated to thee in Baptism, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed LORD God, who dost live and govern all things, world without end. *Amen.*

ALMIGHTY, everliving God, whose most dearly beloved Son, Jesus Christ, gave commandment to his disciples, that they should go teach all nations, and baptize them In the name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, our supplications, and grant that the *Persons* now to be baptized may receive the fullness of thy grace, and ever remain in the number of thy faithful children; through Jesus Christ our LORD. *Amen.*

¶ Then shall the Minister take each Person to be baptized by the right hand; and shall ask the Witnesses the Name; and then shall dip *him* in the water, or pour water upon *him*, saying,

N. I BAPTIZE thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ Then shall the Minister say,

WE receive *this Person*, into the congregation of Christ's Flock,* and pray that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, but manfully fight under his banner, against sin, the world, and the devil; and continue Christ's faithful soldier and servant unto *his* life's end. *Amen.*

* Here the minister may make the sign of the cross upon the Person's forehead, if it is desired, and add, "*and do sign* him *with the sign of the cross, and pray*, etc."

¶ Then shall the Minister say,

SEEING now, dearly beloved brethren, that *these Persons* are grafted into the body of Christ's Church visible; let us give thanks unto Almighty God, and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to his holy word.

¶ Then shall be said, all kneeling,

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

ALMIGHTY God, who showest to them that are in error the light of thy truth, to the intent that they may return into the way of righteousness; grant unto all those who are admitted into the fellowship of Christ's religion, that they may avoid those things that are contrary to their profession, and may follow all such things as are agreeable to the same; and we beseech thee, for thine infinite goodness, that thou wouldest mercifully look upon *these* thy *servants*, and endue *them* with thy heavenly grace, that *they* may be living *members* of thy Church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life, there to reign with thee, world without end; through Jesus Christ our LORD. *Amen.*

¶ Then, all standing up, the Minister, speaking to the Witnesses, shall say,

FORASMUCH as *these persons have* promised, in your presence, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your part and duty to put *them* in mind what a solemn vow, promise, and profession, *they have* now made before this congregation, and especially before you *their* chosen witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in God's holy Word; that so *they* may grow in grace, and in the knowledge of our LORD Jesus Christ; and live godly, righteously, and soberly, in this present world.

¶ And then, speaking to the baptized, he shall say,

AND as for you, who have now, by baptism, openly confessed your faith in Christ, it is your part and duty also, as *children* of God and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light; remembering always, that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and

rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ If it be necessary to baptize Adults in private, on account of extreme sickness, this service may be used, or any portion of it, as the Minister may think best, provided there shall be a Confession of Faith, and the use of the formula.

¶ If there be occasion for the office of Infant Baptism and that of Adults at the same time, the Minister may combine such portions of each office, as in his discretion he may think proper.

THE ORDER OF

CONFIRMATION.

¶ When the persons about to confirm their Baptismal Covenant have taken their appointed places before the Bishop, the following Preface shall be read:

BELOVED, it is written that, when the Apostles at Jerusalem had heard that Samaria had received the Word of God, they sent unto them Peter and John, who, when they were come, and had prayed for them, laid their hands on those who were baptized, in the name of the LORD Jesus: Also, in the same scripture, we read that St. Paul laid his hands upon certain disciples at Ephesus, after their baptism. In accordance, therefore, with apostolic custom, and the practice of the early Church, we have retained this rite of laying on of hands upon those who are baptized, in order that they may thus give further testimony to their faith in Christ, and to their unchanged purpose to lead a new life, following the commandments of God, and walking in his holy ways.

¶ Then shall the Bishop say,

DO ye here, in the presence of God, and of this congregation, solemnly profess repentance towards God, and faith towards our LORD Jesus Christ?

¶ And every one shall audibly answer,

I Do

Bishop. Do you believe all the Articles of the Christian faith as contained in the Apostles' Creed?

Answer. I do.

Bishop. Do you steadfastly purpose, by God's help, to renounce the world and the flesh, and to keep God's holy will and commandments, and to walk in the same all the days of your life?

Answer. I do.

Bishop. Our help is in the name of the LORD:

Answer. Who hath made heaven and earth.

Bishop. Blessed be the Name of the LORD:

Answer. Henceforth, world without end.

Bishop. LORD, hear our prayer:

Answer. And let our cry come unto thee.

Bishop. Let us pray.

ALMIGHTY and everlasting God, who, in thine infinite mercies, hast called us to the knowledge of thy truth, and faith in thy Son Jesus Christ; Graciously look upon these thy servants, accept their confessions, and favorably receive this renewed offering of themselves, which they now make unto thee. Strengthen them, we beseech thee, O LORD, with the Holy Ghost, the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and fill them, O LORD, with the spirit of thy holy fear, now and for ever. *Amen.*

¶ Then all kneeling before the Bishop, he shall lay his hands upon the head of every one severally, saying,

DEFEND, O LORD, this thy Child [or, *this thy Servant*] with thy heavenly grace; that *he* may continue thine for ever; and daily increase in thy Holy Spirit more and more, until *he* come unto thy everlasting kingdom. Amen.

Bishop. The LORD be with you
Answer. And with thy spirit.

Bishop. Let us pray.

ALMIGHTY and everliving God, who makest us both to will and to do those things which are good and acceptable unto thy Divine Majesty; We make our humble supplications unto thee for these thy servants, who have now thus publicly ratified and confirmed the solemn obligations of their Baptismal Covenant, and have dedicated themselves anew to thee and thy service. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that they now and evermore rejoicing in thy salvation, may lay hold on eternal life; through our LORD Jesus Christ, who, with thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. *Amen.*

O ALMIGHTY LORD, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our LORD and Saviour Jesus Christ. *Amen.*

ALMIGHTY God, who showest to them that are in error the light of thy truth. to the intent that they may return into the way of righteousness; Grant unto all those who are admitted into the fellowship of Christ's Religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our LORD Jesus Christ. *Amen.*

¶ Then the Bishop shall bless them, saying thus,

THE Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ Members of other Churches, uniting with this Church, need not be confirmed, except at their own request.

NOTE. The administration of the order of Confirmation is confined to the Bishops, not as of Divine right, but as a very ancient and desirable form of Church usage.

THE FORM OF

SOLEMNIZATION OF MATRIMONY.

¶ The laws respecting Matrimony, whether by publishing the Bans in Churches, or by License, being different in the several States, every Minister is left to the direction of those Laws, in everything that regards the civil contract between the Parties.

¶ At the day and time appointed for Solemnization of Matrimony, the Persons to be married shall come into the body of the Church, or shall be ready in some proper house, with their friends and neighbors; and there standing together, the Man on the right hand, and the Woman on his left, the Minister shall say,

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this Man and this Woman in holy matrimony; which is commended of St. Paul to be honorable among all men; and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate these two persons present come now to be joined. If any man can show just cause why they may not lawfully be joined to-

gether, let him now speak, or else hereafter for ever hold his peace.

¶ Then speaking unto the Persons who are to be married, he shall say,

I REQUIRE and charge you both, (as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed,) that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that if any persons are joined together otherwise than as God's Word doth allow, their marriage is not lawful.

¶ If no impediment be alleged, then shall the Minister say to the Man,

M. WILT thou have this Woman to thy wedded Wife, to live together after God's ordinance, in the holy estate of Matrimony? Wilt thou love her, comfort her, honor, and keep her, in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

Answer. I will.

¶ Then shall the Minister say unto the Woman,

N. WILT thou have this Man to thy wedded Husband, to live together after God's ordinance, in the holy estate

of Matrimony? Wilt thou obey him, and serve him, love, honor, and keep him, in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?

Answer. I will.

¶ Then shall the Minister say,

Who giveth this Woman to be married to this Man?

¶ Then shall they give their Troth to each other in this manner: The Minister, receiving the Woman at her father's, or friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him:

I *M.* take thee *N.* to my wedded Wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my Troth.

¶ Then shall they loose their hands; and the Woman with her right hand taking the Man by his right hand, shall likewise say after the Minister:

I *N.* take thee *M.* to my wedded Husband, to have and to hold, from this day forward, for better for worse, for richer for

poorer, in sickness and in health, to love, cherish, and obey, till death us do part, according to God's holy ordinance; and thereto I give thee my Troth.

¶ Then shall the Man place upon the fourth finger of the Woman's left hand a Ring, and holding it there, repeat after the Minister,

WITH this Ring I thee wed: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Let us pray.

OUR Father, who art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

O ETERNAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that they may surely perform and keep the vow and covenant betwixt them made (whereof this Ring given and received is a token and pledge),

and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our LORD. *Amen.*

¶ Then shall the Minister join their right hands together, and say,

Those whom God hath joined together, let no man put asunder.

¶ Then shall the Minister say,

FORASMUCH as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth, each to the other, and have declared the same (by giving and receiving a Ring, and) by joining hands; I pronounce, that they are Husband and Wife; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ Then the Minister shall add this blessing:

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; The LORD mercifully with his favor look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

THE ORDER FOR THE

BURIAL OF THE DEAD.

¶ The Minister, meeting the Corpse at the entrance of the Church or Churchyard, and going before it, either into the Church, or towards the Grave, shall say one or more of the following sentences:

I AM the resurrection and the life, *saith the Lord;* he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die. *St. John* xi, 25, 26.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. *Job* xix, 25, 26, 27.

We brought nothing into this world, and it is certain we can carry nothing out. The LORD gave, and the LORD hath taken away; blessed be the name of the LORD. 1 *Tim.* vi, 7; *Job* i, 21.

He that heareth my word, and believeth on him that sent me, hath everlasting life,

and shall not come into condemnation; but is passed from death unto life. *John* v, 24.

The dead shall hear the voice of the Son of God; and they that hear shall live, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. *John* v, 25, 29.

Our Saviour Jesus Christ hath abolished death, and hath brought life and immortality to light through the gospel. 2 *Tim.* i, 10.

I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. 2 *Tim.* i, 12.

¶ After they are come into the Church, shall be said or sung one or both of the following Psalms, taken from the xxxix and xc.

Psalm xxxix.

LORD, let me know my end, and the number of my days; that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long; and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and

disquieteth himself in vain; he heapeth up riches, and cannot tell who shall gather them.

And now, LORD, what is my hope? Truly my hope is even in thee.

Deliver me from all mine offences, and make me not a rebuke unto the foolish.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man, therefore, is but vanity.

Hear my prayer, O LORD; and with thine ears consider my calling; hold not thy peace at my tears:

For I am a stranger with thee, and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength before I go hence, and be no more seen.

Psalm xc.

LORD, thou hast been our refuge, from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made, thou art God from everlasting, and world without end.

Thou turnest man to destruction; again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday; seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as a sleep; and fade away suddenly like the grass.

In the morning it is green, and groweth up; but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure; and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee; and our secret sins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years, yet is their strength then but labor and sorrow; so soon passeth it away, and we are gone.

So teach us to number our days, that we may apply our hearts unto wisdom.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ Then shall follow the Lesson, taken out of the fifteenth Chapter of the first Epistle of St. Paul to the Corinthians. But the Minister, at his discretion, may select any other suitable portion of Scripture; and in case of the burial of a child, 2 Samuel xii, 15–23, and St. Mark x, 13–16, may be used.

1 *Cor.* xv, 20.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also

himself be subject unto Him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our LORD, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink, for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool! that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the

celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body: it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the LORD from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling

of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality: then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the Law. But thanks be to God, which giveth us the victory through our LORD Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the LORD, forasmuch as ye know that your labor is not in vain in the LORD.

¶ Or this,

St. John xi, 32.

THEN when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, LORD, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came

with her, he groaned in the spirit, and was troubled, And said, Where have ye laid him? They said unto him, LORD, come and see. Jesus wept. Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, LORD, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

¶ Here may be sung a Hymn, and the Minister may use the following Prayer, or any other, extemporaneous or otherwise.

O GOD, whose days are without end, and whose mercies cannot be numbered: make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us through this vale of misery, in holiness and righteousness, all the days of our lives: That, when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of thy Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with thee our God, and in perfect charity with the world. All which we ask through Jesus Christ our LORD. *Amen.*

¶ When they come to the Grave, while the Corpse is made ready to be laid into the earth, shall be sung or said,

MAN, that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of

whom may we seek for succor, but of thee, O LORD, who for our sins art justly displeased?

Yet, O LORD God most holy, O LORD most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, LORD, the secrets of our hearts; shut not thy merciful ears to our prayers; but spare us, LORD most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to lose our confidence in thee.

¶ Then, while the earth shall be cast upon the Body, the Minister shall say,

FORASMUCH as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased *brother*, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; awaiting the general Resurrection in the last day, and the appearing of our LORD Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall

be changed, and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

¶ Then may be said or sung,

I HEARD a voice from heaven, saying unto me, Write, from henceforth blessed are the dead who die in the LORD: even so saith the Spirit; for they rest from their labors. *Rev.* xiv, 13.

¶ Or, in the case of a child, the Minister may say:

THE LORD Jesus said, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. *St. Mark* x, 14.

¶ Then the Minister and People shall say the LORD'S Prayer.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. For thine is the king-

dom, and the power, and the glory, for ever and ever. Amen.

¶ Then the Minister shall say one, or both, of the following prayers, or any other, extemporaneous or otherwise, at his discretion.

ALMIGHTY God, with whom do live the spirits of those who depart hence in the LORD, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labors. And we beseech thee, that we, with all those who are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our LORD. *Amen.*

O MERCIFUL God, the Father of our LORD Jesus Christ, who is the resurrection and the life, in whom whosoever believeth shall live, though he die, and whosoever liveth, and believeth in him, shall not die eternally, who also hath taught us, by his holy Apostle St. Paul, not to be sorry, as men without hope, for

those who sleep in him; We humbly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness: that, when we shall depart this life, we may rest in him; and that, at the general Resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing which thy well-beloved Son shall then pronounce to all who love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

THE grace of our LORD Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all, evermore. *Amen.*

¶ When this Service is used at Sea, for the words, *We commit his body to the ground, etc.*, substitute, *We commit his body to the deep, awaiting the general Resurrection, etc.*

THE FORM OF

ORDAINING DEACONS.

¶ After the singing of a Hymn, the Litany shall be said. Then shall follow a suitable Sermon, or Exhortation.

NOTE. After the prayer in the Litany, for Ministers, the following suffrage shall be used: "That it may please thee to bless *these* thy *servants*, now to be ordained Deacons, and to endue them with the gifts of thy Holy Spirit, that they may duly execute their Office, to the edifying of thy Church, and the glory of thy holy Name."

¶ Then shall a Presbyter present unto the Bishop such as desire to be ordained Deacons, saying,

REVEREND Brother in Christ, I present unto you these persons present, to be ordained Deacons.

Bishop.

TAKE heed that the persons whom ye present, are apt and meet, for their learning in the Holy Scriptures and godly conversation, to exercise their Ministry duly, to the honor of God, and the edifying of his Church.

¶ The Presbyter shall answer:

I HAVE inquired concerning them, and also examined them, and think them so to be.

¶ Then the Bishop shall say unto the People:

BRETHREN, if there be any of you who knoweth any sufficient reason why any of these persons presented to be ordained Deacons ought not to be admitted to that Office, let him come forth in the Name of God, and declare the same.

¶ And if sufficient reason be presented, the Bishop shall cease from ordaining that person, until such time as the party accused shall be found clear.

¶ Then the Bishop shall commend such as shall be found meet to be Ordained to the Prayers of the congregation; for the which Prayers there shall be silence kept for a space.

¶ Then shall be said the Service for the Communion, with the Collect, Epistle, and Gospel, as follows:

The Collect.

ALMIGHTY God, the giver of every good and perfect gift, who, by thy Holy Spirit, hast appointed a Ministry in

thy Church; Mercifully behold these thy servants now to be admitted into the Office of Deacons; and so replenish them with the truth of thy Doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and for ever. *Amen.*

The Epistle. 1 *Tim. iii*, 8.

LIKEWISE must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the Office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the Office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

¶ Or this.

Acts vi. 2.

THEN the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the Word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch: whom they set before the Apostles; and when they had prayed, they laid their hands on them. And the Word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith.

¶ Then shall the Bishop examine every one of those who are to be Ordained, in the presence of the People, after this manner:

DO you trust that you are inwardly moved by the Holy Ghost to take

upon you this Office and Ministration, to serve God for the promoting of his glory, and the edifying of his people?

Answer. I trust so.

Bishop. Do you think that you are truly called according to the will of our LORD Jesus Christ, and according to the order of this Church, to the Ministry of the same?

Answer. I think so.

Bishop. Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?

Answer. I do believe them.

Bishop. Will you diligently read and expound the same to the people among whom you minister?

Answer. I will.

Bishop. It appertaineth to the Office of a Deacon to assist the Presbyter as he shall require and direct; to read and instruct out of the Holy Scriptures; to preach the Gospel as opportunity is afforded; to search for the sick, the poor, and the spiritually destitute, and to minister to their necessities. Will you do this gladly and willingly?

Answer. I will so do, by the help of God.

Bishop. Will you apply all your diligence to frame and fashion your own lives

and the lives of your families, according to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples to the flock of Christ?

Answer. I will so do, the LORD being my helper.

Bishop. Will you give heed to your Bishop, and other Ministers who may have the charge and government over you; following with a glad mind and will their Christian counsels and admonitions?

Answer. I will endeavor so to do, the LORD being my helper.

¶ Then the Bishop, laying his hands severally upon the head of every one of them kneeling, shall say,

TAKE thou Authority to execute the Office of a Deacon in the Church of God now committed unto thee; In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ Then shall the Bishop deliver to every one of them the Bible, saying:

TAKE heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. I charge thee, there-

fore, before God, and the LORD Jesus Christ, preach the word; be instant in season and out of season.

¶ Then one of them shall read,

The Gospel. St. Luke xii, 35.

LET your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their LORD, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the LORD when he cometh shall find watching: verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

¶ Then shall follow the Communion; and all who are ordained shall remain and receive.

¶ Immediately before the Benediction shall be said this Collect:

ALMIGHTY God, giver of all good things, who of thy great goodness hast vouchsafed to call these thy servants to this Office and Ministry; make them, we

beseech thee, O LORD, to be modest, humble, and constant in their Ministration, that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Jesus Christ, may so well behave themselves in this Office, that they may purchase to themselves a good degree, and great boldness in the faith; through the same thy Son our Saviour Jesus Christ, to whom be glory and honor, world without end. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our LORD: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

THE FORM OF

ORDAINING PRESBYTERS.

¶ After the singing of a Hymn, the Litany shall be said. Then shall follow a suitable Sermon, or Exhortation.

NOTE.—That in the Litany the same suffrage shall be used as is appointed for Deacons; save only that the word *Deacons* shall be omitted, and the word *Presbyters* inserted instead of it.

¶ Then shall a Presbyter present unto the Bishop all those who are to be ordained Presbyters, and shall say,

REVEREND Brother in Christ, I present unto you these persons present, to be ordained Presbyters.

Bishop. Take heed that these persons, whom ye present, are apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honor of God, and the edifying of his Church.

¶ The Presbyter shall answer,

I HAVE inquired concerning them, and also examined them, and think them so to be.

¶ Then the Bishop shall say unto the People,

BRETHREN, these are they whom we purpose, God willing, to ordain this day to the Office of Presbyters; for after due examination, we find not to the contrary, but that they are lawfully called to their Function and Ministry, and that they are persons meet for the same. But yet if there be any of you who knoweth any sufficient reason for which any of them ought not to be received into this Office of the Ministry, let him come forth in the Name of God, and declare the same.

¶ And if the reasons are sufficient the Bishop shall cease from ordaining that person, until such time as the party accused shall be found clear.

¶ Then the Bishop, (commending such as are found meet to be ordained, to the Prayers of the congregation,) shall say the Service for the Communion, with the Collect, Epistle, and Gospel, as follows:

The Collect.

ALMIGHTY God, the giver of every good and perfect gift, who by thy Holy Spirit hast appointed a Ministry in thy Church; Mercifully behold these thy servants now called to the Office of Presbyters; and so replenish them with the

truth of thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

The Epistle. Ephes. iv, 7.

UNTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things). And he gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers; for the perfecting of the saints, for the work of the Ministry, for the edifying of the Body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the

measure of the stature of the fullness of Christ.

The Gospel. St. Matt. ix, 36.

WHEN Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

¶ Or this,

St. John x, 1.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the Shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.

This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good Shepherd: the good Shepherd giveth his life for the sheep. But he that is an hireling, and not the Shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd.

¶ Then the Bishop shall say unto them as follows:

YE have heard, Brethren, as well in your private examination, as in the exhortation which was now made to you and in the holy lessons taken out of the Gospel, and the writings of the Apostles, of what dignity, and of how great importance this Office is, whereunto ye are called. And now again we exhort you, in the name of our LORD Jesus Christ, that ye have in remembrance, into how high a dignity, and to how weighty an Office and Charge ye are called: That is to say, to be Messengers, Watchmen, and Stewards of the LORD; to teach, and to premonish, to feed and provide for the LORD'S family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ forever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve is his Spouse, and his Body. And if it shall happen that the same Church, or any member thereof, do take any hurt or hindrance by reason of

your negligence, ye know the greatness of the fault, and also the condemnation that will ensue. Wherefore consider with yourselves the end of the Ministry, towards the Children of God, towards the Spouse and Body of Christ; and see that ye never cease your labor, your care and diligence, until ye have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well to show yourselves dutiful and thankful unto that Lord who hath placed you in so high a dignity: as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone: therefore ye ought, and have need, to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means compass the doing of

so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures; and for this self-same cause, how ye ought to forsake and set aside, as much as ye may, all worldly cares and studies.

We have good hope that ye have well weighed these things with yourselves, long before this time; and that ye have clearly determined, by God's grace, to give yourselves wholly to this Office, whereunto it hath pleased God to call you; so that, as much as lieth in you, ye will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that ye will continually pray to God the Father, by the Mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost: that by daily reading and weighing the Scriptures, ye may wax riper and stronger in your Ministry; and that ye may so endeavor yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the

Rule and Doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now, that this present Congregation of Christ may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties; ye shall answer plainly to these things, which we, in the name of God, and of his Church, shall demand of you touching the same.

DO you think in your heart, that you are truly called, according to the will of our LORD Jesus Christ, and according to the order of this Church, to the Office and Ministry of a Presbyter?

Answer. I think it.

Bishop.

ARE you persuaded that the Holy Scriptures contain all Doctrine required as necessary for eternal salvation through faith in Jesus Christ? and are you determined, out of the said Scriptures to instruct the people committed to your charge, and to teach nothing, as necessary to salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?

Answer. I am so persuaded, and have so determined by God's grace.

Bishop.

WILL you then give your faithful diligence, always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath set forth the same, according to the teachings of Holy Scripture: so that you may teach the people committed to your charge, with all diligence to keep and observe the same?

Answer. I will so do, by the help of the LORD.

Bishop.

WILL you be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word: and to use both public and private monitions and exhortations, as well to the sick as to the whole, as need shall require, and occasion shall be given?

Answer. I will, the LORD being my helper.

Bishop.

WILL you be diligent in Prayer, and in reading the Holy Scriptures, and in

such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answer. I will endeavor so to do, the LORD being my helper.

Bishop.

WILL you be diligent to frame and fashion your own selves, and your families, according to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Answer. I will apply myself thereto, the LORD being my helper.

Bishop.

WILL you maintain and set forwards, as much as lieth in you, quietness, peace and love, among all Christian people, and especially among them that are or shall be committed to your charge?

Answer. I will so do, the LORD being my helper.

¶ Then shall the Bishop, standing up, say,

ALMIGHTY God, who hath given you this will to do all these things; Grant

also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you; through Jesus Christ our LORD. *Amen.*

¶ After this, the Congregation shall be desired, secretly in their Prayers, to make their humble supplications to God for all these things; for the which Prayers there shall be silence kept for a space.

¶ After which shall be said, the persons to be ordained Presbyters all kneeling, *Veni Creator Spiritus*, the Bishop beginning.

COME Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.

Thy blessed Unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dullness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home;
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but One.

That, through the ages all along,
This may be our endless song;

Praise to thy eternal merit,
Father, Son, and Holy Spirit.

¶ That done, the Bishop shall pray in this wise, and say,

Let us pray.

ALMIGHTY God and heavenly Father, who, of thine infinite love and goodness towards us, hast given to us thy only and most dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Pastors and Teachers; by whose labor and Ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name: For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same Office and Ministry, appointed for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship

thee; and we humbly beseech thee by the same thy blessed Son, to grant unto all, which either here or elsewhere call upon thy holy Name, that we may continue to show ourselves thankful unto thee for these and all thy other benefits; and that we may daily increase and go forwards in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy Name may be forever glorified, and thy blessed kingdom enlarged; through the same thy Son Jesus Christ our LORD, who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

¶ The persons to be ordained, still kneeling, the Bishop and Presbyters shall lay their hands upon the head of every one of them severally, the Bishop saying,

TAKE thou Authority to execute the office of a Presbyter in the Church of God, now committed unto thee; and be thou a faithful Dispenser of the Word of God, and of his Holy Ordinances: In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand, saying,

TAKE thou Authority to preach the Word of God, and to administer the Holy Sacraments.

¶ Then the Bishop shall proceed with the Service of the Communion, and the newly ordained Presbyters shall remain in the same place where hands were laid upon them, until they have received the Communion.

¶ Immediately before the Benediction, shall be said this Collect,

MOST merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing; that they may be clothed with righteousness, and that thy Word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also, that we may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeably to the same, as the means of our salvation; that in all our words and deeds we may seek thy glory, and the increase of thy kingdom; through Jesus Christ our LORD. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and

minds in the knowledge and love of God, and of his Son Jesus Christ our LORD: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always *Amen.*

¶ And if, on the same day, some be ordained Deacons and some Presbyters, the Deacons shall be first presented, and then the Presbyters. The Epistle shall be Ephesians iv. 7 to 13, as before in this office. Immediately after which, they that are to be ordained Deacons, shall be examined, and ordained, as is above prescribed. Then one of them having read the Gospel, which shall be either out of Saint Matthew ix, 36, as before in this office: or else Saint Luke xii, 35 to 38, as before in the Form of the ordination of Deacons, they that are to be ordained Presbyters, shall likewise be examined, and ordained, as is in this office before appointed.

THE FORM OF

CONSECRATING A BISHOP.

¶ A Bishop presiding shall begin the Communion Service, in which this shall be the Collect:

ALMIGHTY God, from whom cometh every good and perfect gift, give grace, we beseech thee, to all Bishops and other Pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly Discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory; through Jesus Christ our LORD. *Amen.*

¶ Then shall be read the Epistle.

Acts xx, 17.

FROM Miletus, *Paul* sent to Ephesus, and called the Elders of the Church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the LORD with all humility of mind, and with many tears and temp-

tations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our LORD Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the LORD Jesus, to testify the Gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the Kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my

departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years, I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the Word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak; and to remember the words of the LORD Jesus, how he said, It is more blessed to give than to receive.

¶ Then shall be read the Gospel.

St. John xxi, 15.

JESUS saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, LORD; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son

of Jonas, lovest thou me? He saith unto him, Yea, LORD; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, LORD, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

¶ Or this.

St. Matt. xxviii, 18.

JESUS came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them In the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

¶ After the Gospel and Sermon are ended, the elected Bishop shall be presented to the Bishop presiding; those who present him saying:

REVEREND Brother in Christ, we present unto you this godly and well-learned man, to be consecrated to the Office and Work of a Bishop.

¶ Then shall the Bishop presiding demand Testimonials in behalf of the elected Bishop, and shall cause them to be read.

¶ Then shall be said the Litany; save only, that after this place, *That it may please thee to illuminate all Ministers, etc.*, the proper Suffrage shall be,

THAT it may please thee to bless this our Brother elected, and to send thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of thy Church, and to the honor, praise, and glory of thy Name.

Answer. We beseech thee to hear us, good LORD.

¶ Then shall be said this Prayer following:

ALMIGHTY God, mercifully behold this thy servant now called to the Work and Ministry of a Bishop; and so replenish him with the truth of thy Doctrine, and adorn him with innocency of life, that both by word and deed, he may faithfully serve thee in this Office, to the glory of thy Name, and the edifying and well governing of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

¶ Then the Bishop presiding shall say to him that is to be Consecrated:

BROTHER, forasmuch as it is enjoined in Holy Scripture, that we should not be hasty in laying on hands and admitting any person to Office in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood, before we admit you to the Office of a Bishop, we will examine you in certain Articles, to the end that the Congregation present may have a trial and bear witness, how you are minded to behave yourself in the Church of God.

ARE you persuaded that you are truly called to this Ministration, according to the will of our LORD Jesus Christ, and the order of this Church?

Answer. I am so persuaded.

The Bishop Presiding. Are you persuaded that the Holy Scriptures contain all doctrine required as necessary for eternal salvation through faith in Jesus Christ? And are you determined out of the same Holy Scriptures to instruct the people committed to your charge; and to teach or maintain nothing, as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?

Answer. I am so persuaded, and determined, by God's grace.

Bishop. Will you then faithfully exercise yourself in the Holy Scriptures, and call upon God by prayer for the true understanding of the same; so that you may be able by them to teach and exhort with wholesome Doctrine, and to withstand and convince the gainsayers?

Answer. I will so do, by the help of God.

Bishop. Are you ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the same?

Answer. I am ready, the LORD being my helper.

Bishop. Will you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world; that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Answer. I will so do, the LORD being my helper.

Bishop. Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and

diligently exercise such discipline as, by the authority of God's Word, and by the order of this Church, is committed to you?

Answer. I will do so, by the help of God.

Bishop. Will you be faithful in Ordaining, or laying hands upon others?

Answer. I will so be, by the help of God.

Bishop. Will you show yourself gentle, and be merciful, for Christ's sake, to poor and needy people, and to all strangers destitute of help?

Answer. I will so show myself, by God's help.

Bishop. Will you faithfully feed the flock of God, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind, neither as being lord over God's heritage, but being an ensample to the flock?

Answer. I will do so, the LORD being my helper.

¶ Then the Bishop presiding, standing up, shall say:

ALMIGHTY God, our heavenly Father, who hath given you a good will to do all these things, Grant also unto you strength and power to perform the same; that, he accomplishing in you the good

work which he hath begun, you may be found perfect and irreprehensible at the latter day; through Jesus Christ our LORD. *Amen.*

¶ Then the Bishop elect, kneeling down, *Veni, Creator Spiritus* shall be said; the Bishop presiding beginning, and all others that are present answering by verses, as followeth:

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.

Thy blessed Unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dullness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home;
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but One.
That, through the ages all along,
This may be our endless song:

Praise to thy eternal merit,
Father, Son and Holy Spirit.

¶ That ended, the Bishop presiding shall say:

LORD, hear our prayer.

Answer. And let our cry come unto thee.

Let us pray.

ALMIGHTY God, and most merciful Father, who, of thine infinite goodness, hast given thine only and dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who, after that he had made perfect our Redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Teachers; to the edifying and making perfect his Church; Grant, we beseech thee, to this thy servant, such grace, that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee; and use the authority given him, not to destruction, but to salvation; not to hurt, but to help: so that, as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy; through Jesus Christ our LORD, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

¶ Then the Bishop presiding, and three or more Presbyters, with such other Bishops as may be present, shall lay their hands upon the head of the elected Bishop, kneeling before them, the Bishop presiding saying:

TAKE thou authority to execute the Office and Work of a Bishop in the Church of God, now committed unto thee; In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ Then the Bishop presiding shall deliver him the Bible, saying:

GIVE heed unto reading, exhortation, and doctrine. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy: that when the Chief Shepherd shall appear, you may receive the never-fading crown of glory; through Jesus Christ our LORD. *Amen.*

¶ Then shall follow the Communion Service.

¶ And for the last Collect, immediately before the Benediction, shall be said this Prayer:

MOST merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing; and so endue him with thy Holy Spirit, that he, preaching thy Word, may not only be earnest to reprove, beseech, and rebuke, with all patience and doctrine; but also may be to such as believe a wholesome example in word, in conversation, in love, in faith, in chastity, and in purity; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness, laid up by the LORD, the righteous Judge, who liveth and reigneth, one God with the Father and the Holy Ghost, world without end. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our LORD: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

THE FORM FOR THE

PUBLIC RECEPTION OF PRESBYTERS.

¶ After suitable Services and a Sermon, the Presbyter to be Received shall be presented to the Bishop officiating, by a Presbyter of this Church, as follows:

REVEREND Brother in Christ, I present unto you this godly and well-learned Presbyter, to be received into the Ministry of this Church.

Bishop. Reverend Brother, it has been duly certified to us that you have been Ordained to the Holy Ministry in the ——— Church, and now desire to exercise your Ministry in this Church; do you solemnly declare your belief in the Old and New Testaments, and in the Doctrines set forth in our Articles and Liturgy?

Answer. I do.

Bishop. Our help is in the Name of the LORD;

Answer. Who hath made heaven and earth.

Bishop. Let us pray.

¶ All kneeling.

OUR Father, who art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil; For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

MOST merciful Father, we beseech Thee, to send upon this Thy servant Thy heavenly blessing; that he may be clothed with righteousness, and that Thy Word spoken by his mouth may have such success that it may never be spoken in vain. Grant also that the people to whom he may minister may have grace to hear and receive what he shall deliver out of Thy most holy Word, or agreeable to the same, as the means of their salvation; so that all may seek Thy glory, and the increase of Thy kingdom; through Jesus Christ our LORD. *Amen.*

¶ Then shall the officiating Bishop give him the Right Hand of Fellowship, saying:

BROTHER, take thou authority to execute in this Church the Office of a Presbyter, to which thou hast already been Ordained, and be thou a faithful Dispenser of the Word of God and of the Christian Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ Then the Bishop, or a Presbyter appointed by him, shall deliver a suitable Charge to the newly received Presbyter; after which a Hymn may be sung, followed by collects or extemporaneous prayer, closing with this Benediction:

THE God of peace, who brought again from the dead our LORD Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant; Make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight; through Jesus Christ, to whom be glory for ever and ever. *Amen.*

THE FORM FOR THE

INSTALLATION OF PASTORS.

¶ After the usual Morning Prayer, or other Service, in which the First Lesson shall be *Ezekiel* xxxiii, 1–10, and the Second Lesson, *St. John* x, 1–19, the Bishop, or Presbyter officiating, shall say:

DEARLY beloved in the LORD, we have assembled for the purpose of installing the Rev. A. B. as Rector [or Minister] of this Church and congregation, and are possessed of your vote that he has been so elected. But if any of you can show just cause why he may not be installed, we proceed no further, because we would not that an unworthy person should minister among you.

¶ If no objection be offered, the Bishop, or Presbyter officiating, shall say:

The LORD be with you.
Answer. And with thy spirit.

Let us pray.

DIRECT us, O LORD, in all our doings, with thy most gracious favor, and

further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our LORD, who hath taught us to pray unto thee, O Almighty Father, in his prevailing Name and words,

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ Then shall the Officiating Minister present the Pastor elect with the Holy Scriptures and the Books of Worship and Government of this Church, saying:

RECEIVE these Books; and let them be the rule of thy conduct in dispensing the Divine Word, in leading the Devotions of the people, and in exercising the Discipline of this Church; and be thou in all things a pattern to the flock committed to thy care.

¶ Then shall be said or sung the following Anthem:

Laudate Nomen.

O PRAISE the LORD, laud ye the name of the LORD; praise it, O ye servants of the LORD. *Psalm* cxxxv, *verse* 1.

2 Ye that stand in the house of the LORD, in the courts of the house of our God. *Verse* 2.

3 O praise the LORD, for the LORD is gracious; O sing praises unto his Name, for it is lovely. *Verse* 3.

4 The LORD is gracious and merciful; long-suffering, and of great goodness. *Psalm* cxlv, *verse* 8.

5 The LORD is loving unto every man; and his mercy is over all his works. *Verse* 9.

6 All thy works praise thee, O LORD; and thy saints give thanks unto thee. *Verse* 10.

7 The LORD doth build up Jerusalem, and gather together the outcasts of Israel. *Psalm* cxlvii, *verse* 2.

8 He healeth those that are broken in heart, and giveth medicine to heal their sickness. *Verse* 3.

9 The LORD's delight is in them that fear him, and put their trust in his mercy. *Verse* 11.

10 Praise the LORD, O Jerusalem; praise thy God, O Sion. *Verse* 12.

11 For he hath made fast the bars of thy gates, and hath blessed thy children within thee. *Verse* 13.

12 He maketh peace in thy borders, and filleth thee with the flour of wheat. *Verse* 14.

13 He is our God, even the God of whom cometh salvation: God is the LORD, by whom we escape death. *Psalm* lxviii, *verse* 20.

14 O God, wonderful art thou in thy holy places: even the God of Israel, he will give strength and power unto his people. Blessed be God. *Verse* 35.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end.

Minister. The Law was given by Moses;

People. But Grace and Truth came by Jesus Christ:

Minister and People. Who is God over all, blessed forevermore. Amen.

Let us pray.

MOST gracious God, the Giver of all good and perfect gifts; Give thy grace, we beseech thee, to thy servant, to whom the charge of this Congregation is now committed; and so replenish him with the truth of thy doctrine, and endue him

with innocency of life, that he may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ, our only Mediator and Redeemer. *Amen.*

O HOLY Jesus, who hast purchased to thyself an universal Church, and hast promised to be with that Church to the end of the world; Be graciously pleased to bless the ministry and service of him who is now appointed to offer the sacrifices of prayer and praise to thee in this house, which is called by thy Name. May the words of his mouth, and the meditation of his heart, be always acceptable in thy sight, O LORD, our strength and our Redeemer. *Amen.*

O GOD, Holy Ghost, Sanctifier of the Faithful, visit, we pray thee, this Congregation with thy love and favor; enlighten their minds more and more with the light of the everlasting Gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness; and of thy great mercy keep them in the same, O blessed Spirit, whom, with the Father and the Son together, we worship and glorify as one God, world without end. *Amen.*

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner Stone; Grant that, by the operation of the Holy Ghost, all Christians may be so joined together in unity of spirit, and in the bond of peace, that they may be an holy temple, acceptable unto thee. And especially to this Congregation present, give the abundance of thy grace; that with one heart they may desire the prosperity of thy holy Church universal, and with one mouth may profess the faith once delivered to the saints. And grant that the course of this world may be so peaceably ordered by thy governance, that all who profess and call themselves Christians may joyfully serve thee in all godly quietness; that so they may walk in the ways of truth and peace, and at last be numbered with thy saints in glory everlasting; through thy merits, O blessed Jesus, thou gracious Bishop and Shepherd of our souls, who art, with the Father and the Holy Ghost one God, world without end. *Amen.*

¶ Then shall follow the Sermon, and after extemporaneous or other prayer, the newly Installed Pastor shall pronounce the Benediction.

FORM FOR THE

CONSECRATION OR DEDICATION

OF A CHURCH OR CHAPEL.

¶ After a suitable Hymn, the Bishop, or Presbyter officiating, shall say,

DEARLY beloved in the LORD; forasmuch as devout and holy men, as well under the Law as under the Gospel, moved either by the express command of God, or by the influence of the Holy Spirit, and acting agreeably to their own sense of the natural fitness of things, have erected houses for the public worship of God, and separated them from all unhallowed, worldly, and common uses, in order to fill men's minds with greater reverence for his glorious Majesty, and affect their hearts with more devotion and humility in his service; which pious works have been approved of and graciously accepted by our heavenly Father: Let us not doubt but that he will also favorably approve our godly purpose of setting apart this place in a solemn manner, for the several offices of religious worship, and

let us faithfully and devoutly seek his blessing on this our undertaking.

¶ Then shall be said the following prayers, all kneeling.

O ETERNAL God, mighty in power, and of majesty incomprehensible, whom the heavens cannot contain, much less the walls of temples made with hands; and who yet hast been graciously pleased, in thy Son Jesus Christ, our LORD, to promise thy special presence, wherever two or three of thy faithful servants shall assemble in thy Name, to offer up their praises and supplications unto thee; vouchsafe, O LORD, to be present with us, who are here gathered together, to consecrate this place to the honor of thy great Name; separating it henceforth from all unhallowed, ordinary, and common uses; and dedicating it to thy service, for reading thy holy Word, for the preaching of the everlasting Gospel, for the administration of holy Ordinances, and for the offering of prayer and praise: accept, O LORD, this service at our hands, and bless it with such success as may tend most to thy glory, and the furtherance of our happiness, both temporal and spiritual; through Jesus Christ our blessed LORD and Saviour. *Amen.*

REGARD, O LORD, the supplications of thy servants, and grant that whosoever is here dedicated to thee in Baptism, may through thy grace, become a living member of Christ's Church, and ever remain in the number of thy faithful children. *Amen.*

GRANT, O LORD, that all who in this place shall confirm the Baptismal covenant, may be enabled, through thy grace, to avoid all those things that are contrary to their profession, and to do all such things as are agreeable to the same. *Amen.*

GRANT, O LORD, that whosoever shall here commemorate the death of our LORD Jesus Christ, in the Holy Supper, may come to that Ordinance with faith, charity, and true repentance; and have fellowship with thee and with thy Son, Jesus Christ, our LORD. *Amen.*

GRANT, O LORD, that by thy holy Word which shall be read and preached in this place, and by thy Holy Spirit grafting it inwardly in the heart, the hearers thereof may both perceive and know what things they ought to do, and may have

power and strength to fulfill the same. *Amen.*

GRANT, O LORD, that whosoever shall be joined together in this place in the holy estate of Matrimony, may faithfully perform and keep the covenant between them made, and may remain in perfect love together unto their lives' end. *Amen.*

GRANT, we beseech thee, Blessed LORD, that whosoever shall draw near to thee in this place, to give thanks for the benefits which they have received at thy hands, to set forth thy most worthy praise, to confess their sins unto thee, and to ask such things as are requisite and necessary, as well for the body as for the soul, may do it with such steadiness of faith, and with such seriousness, affection, and devotion of mind, that thou mayest accept their bounden duty and service, and vouchsafe to give whatever in thy infinite wisdom thou shalt see to be most expedient for them: All which we beg for Jesus Christ's sake, our most blessed LORD and Saviour. *Amen.*

¶ Then shall be read the Morning Prayer, omitting the Litany.

Proper Psalms.

Psalm 24.

THE earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

For he hath founded it upon the seas, and established it upon the floods.

Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

This is the generation of them that seek him, that seek thy face, O Jacob.

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Lord of hosts, he is the King of glory.

Psalm 132.

LORD, remember David, and all his afflictions:

How he sware unto the LORD, and vowed unto the mighty God of Jacob;

Surely I will not come into the tabernacle of my house, nor go up into my bed;

I will not give sleep to my eyes, or slumber to mine eyelids,

Until I find out a place for the LORD, a habitation for the mighty God of Jacob.

Lo, we heard of it at Ephratah: we found it in the fields of the wood.

We will go into his tabernacles: we will worship at his footstool.

Arise, O LORD, into thy rest; thou, and the ark of thy strength.

Let thy priests be clothed with righteousness; and let thy saints shout for joy.

For thy servant David's sake turn not away the face of thine anointed.

The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.

If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

For the Lord hath chosen Sion; he hath desired it for his habitation.

This is my rest for ever: here will I dwell; for I have desired it.

I will abundantly bless her provision: I will satisfy her poor with bread.

I will also clothe her priests with salvation: and her saints shall shout aloud for joy.

There will I make the horn of David to bud: I have ordained a lamp for mine anointed.

His enemies will I clothe with shame: but upon himself shall his crown flourish.

Proper Lessons.

First. 1 *Kings* viii, 22–63.

Second. 1 *Cor.* iii, or *Hebrews* ix, 1—15.

¶ After the Sermon, shall be used the following collects, or suitable extemporaneous prayer:—

BLESSED be thy Name, O Lord, that it hath pleased thee to put it into the hearts of thy servants to appropriate and devote this house to thy honor and worship; and grant that all who shall enjoy the benefit of this pious work may show forth their thankfulness, by making a right use of it, to the glory of thy blessed Name; through Jesus Christ our Lord. *Amen.*

O GOD, Holy Ghost, Sanctifier of the Faithful, visit, we pray thee, this Con-

gregation with thy love and favor; enlighten their minds more and more with the light of the everlasting Gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness; and of thy great mercy keep them in the same, O blessed Spirit, whom, with the Father and the Son together, we worship and glorify as one God, world without end. *Amen.*

O ALMIGHTY God, who dost vouchsafe to dwell in the assemblies of thy people, and to accept their offerings of service and praise; bless, we beseech thee, the religious services of this day, and grant that in this place now set apart to thy service, thy holy Name may be worshipped in truth and purity, and the Gospel of Christ be faithfully preached, throughout all generations; through Jesus Christ our LORD. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our LORD: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

8 6869

DATE DUE

JAN 31 1986			

DEMCO 38-297

Princeton Theological Seminary-Speer Library
1 1012 01022 0285